

St. Augustine's

M



ESSENGER



HIGH SCHOOL GRADUATES OF ST. MARY'S ACADEMY, NEW ORLEANS, LA.

**This is the
Simple Interior
of Our Chapel**



St. Augustine's Seminary Chapel

Because our former small chapel was overcrowded we were forced to build this larger chapel in 1936. The building alone — though friends helped generously — brought us pretty close to the bottom of the proverbial barrel. Consequently, to cut down the bills, we had to use in the new chapel the old altars and statues and as many of the furnishings from the old chapel as possible. That was 8 years ago.

Now, feeling that these old and varied furnishings have served their purpose, we want to paint over and decorate the bare interior of our chapel, to procure altars and statues that match — in a word, we want to make the Seminary chapel a beautiful HOUSE OF GOD. Our first step will be to procure a fitting High Altar — marble, if possible. Then side altars, statues, stations, etc., will follow in order.

Won't you help us in this laudable task? Any amount you may give, no matter how small, will be appreciated; and may God bless you for your generosity!

ST. AUGUSTINE'S SEMINARY
BAY SAINT LOUIS, MISS.

Dear Fathers:

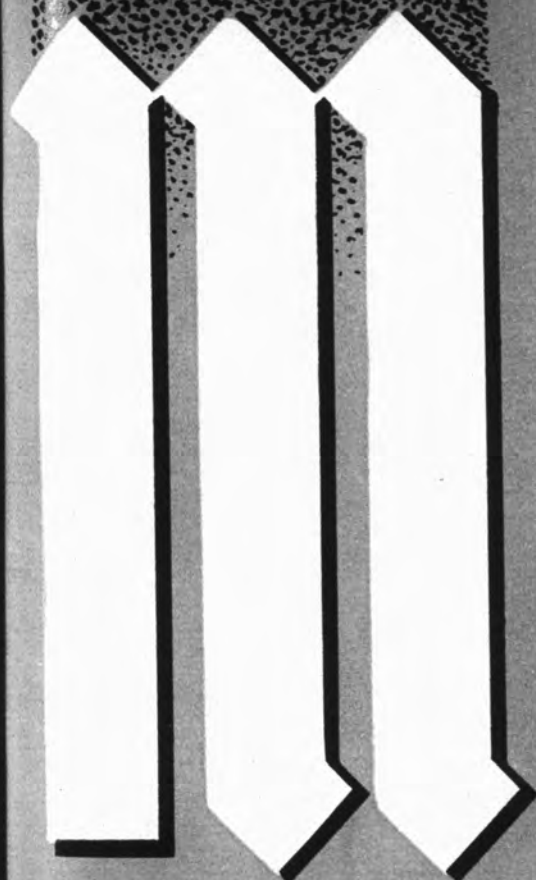
Enclosed is my offering of I want to help you to
procure { ☐ the new High Altar
 ☐ the furnishings and decorations } for the Seminary chapel.
 ☐

Name

Address

City Zone State

St. Augustine's



ESSENGER

ST.
AUGUSTINE'S
SEMINARY
BAY SAINT LOUIS, MISS.

PUBLICATION OFFICE
TECHNY, ILLINOIS

Vol. XXII, No. 6
JUNE-JULY, 1944

Postmaster: See inside cover



HIGH SCHOOL GRADUATES OF ST. MARY'S ACADEMY, NEW ORLEANS, LA.

A VOCATION TO THE PRIESTHOOD

● IS A GIFT FROM GOD

Boys: If you feel that God has called you
for the great work of SAVING SOULS

THINK IT OVER!
PRAY IT OVER!
THEN WRITE TO:

REVEREND FATHER PREFECT
St. Augustine's Seminary, Bay Saint Louis, Mississippi

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Why Not Become a Member of the MISSION MASS LEAGUE?

Members share in hundreds of Holy Masses said annually for the living and the deceased League members. They also share in the benefits of various indulgences as well as in the good works of the Fathers, Brothers and Seminarians of the Society of the Divine Word.

Annual Membership .. \$1.00
Perpetual Membership \$10.00

For further information write to:
THE REVEREND DIRECTOR
Mission Mass League
St. Augustine's Seminary
Bay Saint Louis, Mississippi

Help Our Mission Work With

An Annuity

● Give us a sum of money on which we will pay you an annual interest as long as you live. After death the principal will be used for the missionary purposes of the Society of the Divine Word, especially for the education of colored students for the Priesthood.

For information write to the

REV. FATHER DIRECTOR
ANNUITY PLAN
Society of the Divine Word
BAY SAINT LOUIS, MISS.

Send for a free copy of our booklet:
"HOW TO INVEST"

POSTMASTER: Send notices of removal (Form 3578) to St. Augustine's Seminary,
Bay Saint Louis, Mississippi

PUBLISHED
TO MAKE THE
WORK OF THE
CATHOLIC
CHURCH
AMONG
NEGROES
BETTER
KNOWN

● *St. Augustine's* ● **MESSENGER**

"The Magazine with a Message"

TO AID THE
Cause for which
S.V.D.
MISSIONARIES
ARE WORKING —
MORE
NEGRO PRIESTS
AND
RELIGIOUS

A Catholic magazine, published monthly, except July and August, at Techny, Ill., by St. Augustine's Seminary, Bay St. Louis, Mississippi. Subscription \$1.00 a year. Proceeds are used for the education of colored students for the priesthood.

Entered as second-class matter January 1, 1940, at the post office at Techny, Illinois, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of Oct. 3, 1917, authorized July 19, 1918.

Editor: CLARENCE J. HOWARD, S.V.D.
ST. AUGUSTINE'S SEMINARY BAY SAINT LOUIS, MISS.

Volume XXII

JUNE-JULY, 1944

Number 6

Catholic Sodalists Vote for Interracial Justice

At the annual convention of the Sodalists of Western New York, held in Buffalo, N.Y., March 21, and attended by 3,000 Catholic college and high school students, the sodalists adopted the following resolution:

"Resolved:

"1. That we do interiorly and sincerely accept and approve the fundamental principle of interracial justice: that men of different races are essentially and fundamentally equal, and that all

men are therefore entitled in justice to equal opportunity of every kind.

"2. That we will upon every proper occasion give vocal expression to the principles of interracial justice.

"3. That we will do everything in our power to reduce to actual practice these just principles.

"4. That practically and specifically we do hereupon call upon the Congress of the United States to enact as law the Scanlon-Dawson bill to establish a Fair Employment Practice Commission."

IN MEMORY OF HIS EMINENCE **WILLIAM CARDINAL O'CONNELL** ARCHBISHOP OF BOSTON

who died April 22, 1944

Born 1860; ordained 1884;
consecrated Bishop of Portland 1901;
became Archbishop of Boston 1907; created Cardinal 1911

He championed the cause of a Negro Clergy in the United States, and was among the very first to make a substantial contribution to the fund for the establishment of Saint Augustine's Seminary for the training of colored candidates for the priesthood.

REQUIESCAT IN PACE !

THE FEAST OF CORPUS CHRISTI

ARTHUR C. WINTERS, S.V. D.



Let the gaily colored banners flutter in the golden air ;
Let our meager earthly effort carpet His triumphal way ;
Hang the streamers ; light the candles ; set bright flowers everywhere,
For the Eucharistic Jesus reigns today,
Yes, He reigns, the Eucharistic Lord, today.

Come ! Behold our lovely altars where the lawn is softly grassed,
Beautiful with festive colors where the oak tree's mosses sway ;
Though our handiwork is naught before His glory unsurpassed,
Yet expectant hearts shall bid Him come today,
Hearts shall bid the loving Jesus come today.

We have given of our labors ; candles, flowers, we have given ;
We have dressed our hearts in gladness ; we have made our faces gay.
But a soul and body purified and born anew for Heaven,
Are the greatest gifts we offer Him today,
As He reigns, the Eucharistic Lord, today.

NOTICE: The next issue of ST. AUGUSTINE'S MESSENGER will be the September issue.

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**MISSING
PAGE(S)**



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where 140 pupils are learning the 4 "R's."

In 1901 the Franciscan Sisters began the erection of St. Benedict's Industrial School, a boarding school for colored girls, in Augusta, Ga. It was completed and dedicated on October 4, 1902, by Bishop Keiley. In 1906 a beautiful chapel was added. The Jesuit Fathers were chaplains for the convent and school in those days.

In 1908 the Fathers of the Society of African Missions came to Augusta and built the Immaculate Conception Church and School, with the Franciscan Sisters as teachers. The splendid brick school building has a four-year high school course, as well as the primary and

grammar grades. There are 359 children attending Immaculate Conception School. The 35 boarders of St. Benedict's also attend classes at Immaculate Conception School, which is only a block away.

In Georgia 26 Missionary Franciscan Sisters of the Immaculate Conception confine their efforts to the colored, conducting four grammar schools, two high schools and one boarding school, with a total enrollment of 1,092 Negro pupils. In other parts of the United States and in other countries the Sisters conduct some of the leading schools and academies for white children. Most of the Sisters have made their novitiate in Rome within sight of the Dome of St. Peter's.

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Established
1902.





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SURPRISES ON A SOUTH SEA ISLE

CHAPLAIN JOHN W. BOWMAN, S.V. D.

- Even in the remote stretches of the South Pacific
- The Catholic Missionaries have done their work well

I am on an island in the South Pacific, and we are in the thick of it. This being so, I would appreciate prayers for our men that they may enjoy the special protection of God.

As a chaplain I have been kept "on the go." In addition to my own charges, I have been taking care also of three units of marines, some of whom are 15 miles away. I was relieved of this work a few days ago with the coming of another Catholic chaplain to take care of them. It was a wonderful experience, and I shall never forget it.

I had a rather unique experience this evening, when I went to a native village at the express invitation of the chief to say Mass for the people of the village. They are all of the household of the faith, and when I say "faith" I say so with a great deal of pride.

Getting to the village was a question of going through jungle land, crossing rivers, walking through mud and water, and climbing the sides of mountains. At the village the chief gave me a card with the native dialect written opposite the English catalogue of sins. With the aid of this I was able to hear the confessions of all who wanted to come.

Confessions finished, I began the Mass. Sergeant LeBlanc, a Louisianian, served the Mass, together with a little native boy whose name is John. John amazed me with his knowledge of Latin and his general conduct around the altar.



FATHER JOHN BOWMAN, S.V. D.

The Mass developed into a *Missa Recitata*, for the entire congregation said the Mass prayers with me. Imagine how surprised I was. Then there was the singing, the like of which I have never heard before. They would surely put my own men to shame, and I was mighty glad that a few of the soldiers had gone along with me; they saw the Catholic Faith in its true colors.

I also baptized the chief's little baby, and experienced another thing that "took me off my feet." I refer to the intelligence of the native godparents, who knew the ceremonies of Baptism like a book.

Last but not least, the chief asked me to come back, and in making the

(Continued on page 131)

"ROUGHING IT" WITH THE MARINES

CHAPLAIN JOSEPH GARRITY, S.V.D.

● The first air raid

This place was a mess when we got here, but now it is much better. We dug a well and now have showers, and they are swell. It is difficult to get clean with salt water.

Yesterday, I started to wash my own clothes; it was interesting. We found a makeshift washboard, and really, it is serving its purpose well. I am washing all my altar linens, too. Life is rough, but I like it.

Today was First Friday, and I had Mass for the marines. I certainly was very happy when many went to Holy Communion.

Since we have been here we have been bombed from the air once. I was never closer to my Creator than I was that night. I had just finished saying Mass for my boys. I never thought I would experience such a bombing. The mental strain alone

is terrific. Just the other night we had an alert. I jumped out of my cot, and in the excitement I put my shoes on wrong and made a bee line for my foxhole.

My boys know what to do during an air raid. I told them to make an act of perfect contrition, and that I would give them general absolution. On the night of the bombing, some of the boys ran to the beach, and in the midst of it all one of them shouted: "I am going to say the rosary. Who wants to join me?" Another of the marines (who later related this incident to me) said that everybody joined in. I am sure Mary was with them.

I have been circulating among the men daily cheering them up and doing what I can for them. It is a rough life, but we can stand it.



NATIVE PRIESTS AND SEMINARIANS ASSIST AT THE CONFIRMATION of American Marines on a South Pacific island. Father Joseph Garrity, S.V. D., chaplain of the Marines, is at extreme right

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RELIGIOUS PROCESSION

True Religion recognizes no color line; neither do South Americans

COLORED CATHOLICS IN BRAZIL

CARLOS LEWIS, S.V. D.

- Our biggest South American Neighbor
- Is 90 percent Catholic

"*Viva o Brasil!*" ("Long live Brazil!") Such is the motto written on a hoisted placard of a war-time rally, the photo of which appeared on the front cover of the November, 1943, issue of *The Shield*, monthly organ of the great mission-minded Catholic Students' Mission Crusade.

On closer observation of the picture, one sees a motley group of Brazilian patriots, hundreds of them, and there among them are very many colored citizens. This simple photo aroused our curiosity to inquire about the status of the Catholic Negroes of Brazil. And the result, brief though it be, we gladly share with you.

The early history of the colored man in Brazil runs nearly parallel with that of his North American brother. (We say "North American"

for thus do Latin Americans dub United States citizens to distinguish these from themselves.) Slavery was officially abolished in Brazil in 1886, the Holy See using its influence over this Catholic country to hasten the peaceful emancipation of the slaves. However, already in 1853 a decree had been issued forbidding the importation of slaves, and another in 1871 provided that thereafter every child born of slave parents should be free. Because of her Catholic traditions Brazil developed no racial animosities.

This South American country, somewhat larger than continental United States, has a population of some 45 million people. Twelve million of these are colored, nearly as many as there are in the United States. Mostly all of these are Catholics, as are the vast majority of

ST. AUGUSTINE'S MESSENGER

Brazilians. However, because of Brazil's great dearth of priests, regular parochial life among very many of the people, especially those in undeveloped districts, is impossible. (The more than 40 million Catholics of Brazil have only about 7000 priests while the 23 million United States Catholics have 37,000 priests.)

Even in Brazil where both races get along in harmony the truth which the recent Popes have stressed unceasingly still holds: the greatest religious achievements among a race will be accomplished only by priests of this same race. And just as here in America at St. Augustine's Seminary in Bay Saint Louis, Miss., on ordination day a whole congregation of colored Catholics watch with unspeakable pride and joy the ordination of one of their very own as "another Christ," and eagerly await his later priestly ministrations, so too Brazilian colored Catholics can rejoice over their own Negro priests.

A seminarian of the Society of the Divine Word, writing from Brazil last January, states: "There are many Negro priests in Brazil, especially in the states of the North," where a great number of colored people live. Continuing, he writes: "Here in Brazil it is not necessary to form a special Negro clergy," that is, relegating them to seminaries or parishes exclusively for them because of all sorts of provincial customs or laws; for, he goes on to say, "there is no separation between colored and white. Negroes and white form a unity."

But this is not all! Colored Brazilians can boast of a colored Archbishop in the person of the late

Dom Silverio Gomes Pimenta. And the fact that he was colored seems to have been no secret, for the Holy Father himself once spoke warmly of him, saying among other things that Archbishop Silverio was a wise colored prelate.

Born in 1840, Dom Silverio was ordained a priest at the age of 22. He taught philosophy and history for many years in the seminary of his native diocese, Mariana, in the Southeast, not so far from Rio de Janeiro. He also held the offices of vicar capitular and vicar general. Named Coadjutor to the Bishop of Mariana, he was consecrated at Sao Paulo on August 31, 1890, by the Archbishop of Rio. On April 16, 1897, he succeeded to the see, being the second native Brazilian to gov-



Most Rev. Dom Silverio Gomes Pimenta
Colored Archbishop of Mariana, Brazil
1906-1922



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ern it, since all the former Bishops, except his immediate predecessor, were Portuguese by birth. Dom Silverio was later (May 1, 1906) to become the first Archbishop of this flourishing see, which he continued to rule till his death in 1922 at the advanced age of 82.

That he was not an ordinary prelate, but one of unusual mental brilliance and influence for good can be gathered from many facts. "During a voyage to Europe he won renown for Brazil's clergy," says the same letter quoted above, and it was on this occasion the Holy Father praised him warmly for his wisdom. In December, 1940, the centenary of the Archbishop's birth was celebrated with great solemnity and festivity in Mariana. A leaflet put out for the occasion mentions him as: "a man who knew hardships; a priest who for sixty years prayed, made sacrifices and preached as Jesus did the words of eternal life; a Bishop and Archbishop who adorned the pontifical throne of the ancient see of Mariana [erected in 1745]; an encourager of priestly vocations; a scholar who used his pen for the service and glory of the Church and Brazil; a patriot whose achievements will remain as eternal monuments for future generations." This great Bishop was honored by the Pope in June, 1912, with the dignity of "Assistant at the Pontifical Throne," a special honor bestowed by the Holy Father on certain dignitaries of the Church.

Our last proof must be culled from an unpleasant circumstance, namely, an article in a recent issue of a Rio de Janeiro review (Nov., 1943) which strongly condemned

rabid anti-Catholic activities on the part of North American Protestants. In the course of his condemnation, after declaring the non-religious motives of these "missionaries," the author stated: "What then might be the real motive of this propaganda? . . . Many men of authority, AS IN HIS DAY THE GREAT THINKER DOM SILVERIO, have declared, and certainly with full understanding of the situation, that there are in this kind of activity special aims to weaken Brazil by robbing her of the Catholic unity which is her greatest moral force." Thus we see another example of the high esteem in which this great Archbishop is held.

Incidentally, shortly after Dom Silverio was made Bishop he went to Steyl, Holland, to ask Father Arnold Janssen, the founder of the Society of the Divine Word, to send priests to his diocese, which was then suffering from a great lack of priests. Both knelt down to receive each other's blessing; both today are regarded as saintly men of God.

Summarizing, then: Catholic Brazil is an excellent example of racial tolerance for her 12 million colored who form more than a fourth of the population. Brazil has many Negro priests today.

That picture on the front cover of *The Shield* still lingers in our mind. We still see the motley crowd and the hoisted placard. And we cannot but think how justly the colored Catholics of that great Catholic country can join their compatriots and shout with real patriotism: "Viva o Brazil! Long Live Brazil!"

JUNE'S SAINTS

June 4 —

Blessed Trinity

In these days of universal confusion and scientific advancement, it is very profitable for Catholics to realize the importance of the Apostle's instruction: "Give an account of the faith that is in you." The doctrine of the Blessed Trinity is the most fundamental in our faith. This sublimest of mysteries revealed to us in a special manner by Christ Himself tells us that there are three Persons equal in all things to each other, yet of one Divine Substance. Thus we say *one* God, not three. Mindful of St. Paul's words in today's Epistle: "... of Him and by Him and in Him, are all things," let us offer today's Mass in profound adoration and thanksgiving to His adorable Majesty.



"Sacred Heart of Jesus, Thy Kingdom come!"
(June 16 is the Feast of the Sacred Heart)

June 8 — Corpus Christi

On the Thursday after the feast of the Holy Trinity the sublime feast honoring the Sacrament of the Blessed Eucharist takes place. *Corpus Christi* means the "Body of Christ," and that is the central thought running through the prayers of the Mass and divine office. Frequent reception of Holy Communion should be the practice of all Catholics, especially in these trying times. Christ will surely be a source of blessing to the home whose occupants frequently and worthily receive His Body in the Holy Eucharist. Pray today for a greater devotion to and more frequent reception of the Body of Christ.

June 21 — St. Aloysius

"Blessed are the clean of heart, for they shall see God." We are reminded in a striking way of this beatitude when we think of today's saint, Aloysius Gonzaga. He was born of a wealthy Italian family in the year 1568. But his love was for things spiritual, not earthly. His favorite saying before performing va-

rious tasks was: "What will this profit me for eternity?" Before becoming a member of the Jesuit order, he renounced all his rights as eldest son. Throughout his brief life as a young Jesuit Aloysius distinguished himself for learning and solid virtue. He died while nursing the sick during an epidemic in the year 1591.

June 24 —

St. John Baptist

Few saints are honored by the Church's liturgy as is today's great saint. With the exception of Mary, St. John the Baptist is the only creature whose birth is celebrated as a feast. He was born of Elizabeth and sanctified in his mother's womb when the Blessed Mother with the Divine Child in her womb visited her cousin Elizabeth. St. John was beheaded by Herod for upholding God's laws.

Surprises on a South Sea Isle

(Continued from page 126)

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ST. AUGUSTINE'S MESSENGER

ern it, since all the former Bishops, except his immediate predecessor, were Portuguese by birth. Dom Silverio was later (May 1, 1906) to become the first Archbishop of this flourishing see, which he continued to rule till his death in 1922 at the advanced age of 82.

That he was not an ordinary prelate, but one of unusual mental brilliance and influence for good can be gathered from many facts. "During a voyage to Europe he won renown for Brazil's clergy," says the same letter quoted above, and it was on this occasion the Holy Father praised him warmly for his wisdom. In December, 1940, the centenary of the Archbishop's birth was celebrated with great solemnity and festivity in Mariana. A leaflet put out for the occasion mentions him as: "a man who knew hardships; a priest who for sixty years prayed, made sacrifices and preached as Jesus did the words of eternal life; a Bishop and Archbishop who adorned the pontifical throne of the ancient see of Mariana [erected in 1745]; an encourager of priestly vocations; a scholar who used his pen for the service and glory of the Church and Brazil; a patriot whose achievements will remain as eternal monuments for future generations." This great Bishop was honored by the Pope in June, 1912, with the dignity of "Assistant at the Pontifical Throne," a special honor bestowed by the Holy Father on certain dignitaries of the Church.

Our last proof must be culled from an unpleasant circumstance, namely, an article in a recent issue of a Rio de Janeiro review (Nov., 1943) which strongly condemned

rabid anti-Catholic activities on the part of North American Protestants. In the course of his condemnation, after declaring the non-religious motives of these "missionaries," the author stated: "What then might be the real motive of this propaganda? . . . Many men of authority, AS IN HIS DAY THE GREAT THINKER DOM SILVERIO, have declared, and certainly with full understanding of the situation, that there are in this kind of activity special aims to weaken Brazil by robbing her of the Catholic unity which is her greatest moral force." Thus we see another example of the high esteem in which this great Archbishop is held.

Incidentally, shortly after Dom Silverio was made Bishop he went to Steyl, Holland, to ask Father Arnold Janssen, the founder of the Society of the Divine Word, to send priests to his diocese, which was then suffering from a great lack of priests. Both knelt down to receive each other's blessing; both today are regarded as saintly men of God.

Summarizing, then: Catholic Brazil is an excellent example of racial tolerance for her 12 million colored who form more than a fourth of the population. Brazil has many Negro priests today.

That picture on the front cover of *The Shield* still lingers in our mind. We still see the motley crowd and the hoisted placard. And we cannot but think how justly the colored Catholics of that great Catholic country can join their compatriots and shout with real patriotism: "Viva o Brazil! Long Live Brazil!"

JUNE'S SAINTS

June 4 — Blessed Trinity

In these days of universal confusion and scientific advancement, it is very profitable for Catholics to realize the importance of the Apostle's instruction: "Give an account of the faith that is in you." The doctrine of the Blessed Trinity is the most fundamental in our faith. This sublimest of mysteries revealed to us in a special manner by Christ Himself tells us that there are three Persons equal in all things to each other, yet of one Divine Substance. Thus we say *one* God, not three. Mindful of St. Paul's words in today's Epistle: "... of Him and by Him and in Him, are all things," let us offer today's Mass in profound adoration and thanksgiving to His adorable Majesty.

June 8 — Corpus Christi

On the Thursday after the feast of the Holy Trinity the sublime feast honoring the Sacrament of the Blessed Eucharist takes place. *Corpus Christi* means the "Body of Christ," and that is the central thought running through the prayers of the Mass and divine office. Frequent reception of Holy Communion should be the practice of all Catholics, especially in these trying times. Christ will surely be a source of blessing to the home whose occupants frequently and worthily receive His Body in the Holy Eucharist. Pray today for a greater devotion to and more frequent reception of the Body of Christ.

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"Sacred Heart of Jesus,
Thy Kingdom come!"
(June 16 is the Feast of
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ARKANSAS MISSIONS



RELIGIOUS INSTRUCTION



BAPTISM

(Below) FIRST COMMUNION



S.V.D. NEGRO MISSIONS IN

(S.V. D.=Societas Verbi Divini=Society of the Divine Word)

(JANUARY, 1943 to JANUARY, 1944)

ARCHDIOCESE OF CHICAGO

St. Anselm's, Chicago, Ill.	3
St. Elizabeth's, Chicago, Ill.	4

ARCHDIOCESE OF NEW ORLEANS

Blessed Martin's, Davant, La.	1
St. Cecilia's, Jesuit Bend, La.	1
St. Joseph's, Bohemia, La.	1
St. Joseph's, Myrtle Grove, La.	1
St. Thomas', Pointe-a-la-Hache, La.	2
St. Sophie's, Phoenix, La.	2

ARCHDIOCESE OF ST. LOUIS

St. Nicholas', St. Louis, Mo.	4
------------------------------------	---

ARCHDIOCESE OF SAN FRANCISCO

St. Benedict the Moor, San Francisco, Calif.	1
---	---

DIOCESE OF LAFAYETTE

Blessed Martin De Porres, Scott, La.	1
Holy Rosary Institute, Lafayette, La.	3
Immaculate Heart of Mary, Lafayette, La.	3
Notre Dame, St. Martinville, La.	3
Our Lady of Perpetual Help, St. John, La.	1
St. Athony's, Cade, La.	1
St. Benedict's, Duson, La.	1
St. John Vianney's, Mouton Switch, La.	1

DIOCESE OF LITTLE ROCK

St. Augustine's, North Little Rock, Ark.	1
St. Bartholomew's, Little Rock, Ark.	1
St. Peter's, Pine Bluff, Ark.	2

DIOCESE OF NATCHEZ

Holy Ghost, Jackson, Miss.	2
Sacred Heart, Greenville, Miss.	2
St. Francis', Yazoo City, Miss.	1
St. Joseph's, Meridian, Miss.	2
St. Mary's, Vicksburg, Miss.	2
St. Rose de Lima, Bay St. Louis, Miss.	1
St. Augustine's Seminary, Bay St. Louis, Miss.	17
(Chaplains with Negro troops in the Army)	2

DIOCESE OF TRENTON

Our Lady of the Divine Shepherd, Trenton, N. J.	2
St. Peter Claver's, Asbury Park, N. J.	2

60

* Grammar and high school. ¹ Conducting religious instruction classes.

² This includes: 58 Missionary Sisters Servants of the Holy Ghost, 41 Sisters of the Bless Milwaukee, 7 Sisters of the Most Precious Blood, 5 Franciscan Sisters of Borden, 4 D

NS IN THE UNITED STATES

(Society of the Divine Word)

43 to JANUARY, 1944)

	Priests	Catholics	BAPTISMS		Pupils	Sisters	Lay Teachers
			Infants	Adults			
.....	3	3,800	114	239	665	15	
.....	4	2,000	85	158	1,050*	24	1
.....		300			136		2
.....	1	140			90		2
.....		150			80		1
.....		60					
.....	2	370	25				
.....		80					
.....	4	500	54	65	425*	7	1
.....	1	217	13	4		2 ¹	
.....		623					
.....	1			6	289*	10	
.....	3	2,274	155	10	185	4	
.....	3	2,067	145	6	278	2	3
.....		490					
.....		560					
.....	1	573	50		90		2
.....		500			210		2
.....	1	113			146	4	
.....	1	200	4	5	179*	6	
.....	2	110	6	9	260*	6	1
.....	2	222	14	20	560*	10	2
.....	2	285	9	15	566*	9	2
.....	1	50	5	15	276*	10	
.....	2	200	7	18	527*	8	1
.....	2	185	8	21	548*	8	1
.....	1	635	32	1	224*	7	
.....	17 (and 15 S.V. D. Brothers)				66		2
.....	2						
.....	2	230	3	67	93	5	1
.....	2	275	18	12		4 ¹	
.....	60	17,209	747	671	6,943	141 ²	25

ers of the Blessed Sacrament, 14 Sisters of the Holy Family, 10 Franciscan Sisters of
ordento), 4 Dominican Sisters, and 2 Helpers of the Holy Souls.



CALIFORNIA MISSIONS



FIRST COMMUNION



MISSISSIPPI MISSIONS

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IN SEARCH OF SOULS

EVELYN M. RAABE

Early morning rays of golden sunlight slipped through the open window of the Church of Our Lady of Lourdes and fell caressingly upon the statue of Christ. It was as though the sunbeams had come to console His weary Heart and in their warmth the roses at His Feet offered their sweetest perfume, while from the garden came the song of countless birds. All nature seemed to be striving to make up to Him for the love He sought in vain from man. It was an exquisite June morning and as Gertrude knelt before the statue, her thoughts drifted back to another such June morning seventeen years before when she and Peter had knelt there together for the first time.

They had just turned eight then. It was the Feast of the Sacred Heart and as they had entered the Church they had stopped suddenly, their attention caught by the beautiful, lifelike statue of our Lord on which the Heavens were focusing their golden spotlight. They had been speechless for a moment and then Peter had managed to speak.

"Gee, Trudy, it's a new statue! Isn't it beautiful?"

Peter had been all for going up immediately and kneeling before it, but Gertrude had pressed a detaining hand on his.

"Not now, Peter," she had whispered, "after Mass."

All during the Holy Sacrifice their eyes had wandered to the statue and after the priest had left the altar and everyone else had departed, she and Peter had gone, hand in hand, to kneel before it.

The red-robed figure of Christ, so beautifully expressing the pathos of His search for love, had a strong appeal, a way of tugging at the heartstrings. The Savior, with shoulders bowed, tired and weary as though from a long journey, was depicted seated at the wayside, resting. His gentle, searching eyes, alight with yearning, conveyed the appeal of His wounded Sacred Heart.

"Gee, Trudy," Peter had whispered, "He looks awfully tired and sad."

Peter had paused for a moment and then, squeezing her hand very tightly —

"When I grow up, Sis, I'm gonna be a missionary — I'm gonna find souls for Him — souls that'll love Him."

Peter had looked at her intently, as was his way when he wanted her approval, and her smile had encouraged him.

"And you, Trudy," Peter had continued, "you gotta be a nun, a nun like the Little Flower, and pray for me — a missionary's gotta have someone 'specially prayin' for him."

She and Peter idolized each other and the thought of being separated had cut like a knife, but something had come over them as they knelt there and they had made the sacrifice, as Peter had said later, "to make the Sacred Heart happy."

The eighteen years that had passed since that never-to-be-forgotten June morning had slipped by quickly. Peter had gone off to the seminary, had been ordained, and she had received his first blessing. Then

ST. AUGUSTINE'S MESSENGER

had come the day of Father Peter's departure for the foreign missions. Through tears of joy and sorrow she had watched him offer the Holy Sacrifice for the last time in the Church of Our Lady of Lourdes. She had stayed after Mass to say some extra prayers for him and as the beads had slipped through her fingers, the sacristy door had opened. Everyone had left the church and a marble pillar had hidden her from Father Peter's view. She had watched him make his way to the red-robed figure of Christ. He had come to kneel for the last time before the statue which they both loved so dearly and she had remained motionless, almost fearing to breathe, lest perhaps some faint sound should reveal her presence and rob him of those last few precious moments. Gertrude had not been able to see his face, upturned to the statue, but she knew only too well what had gone on in the heart of her twin. Father Peter had knelt for a long time. Slowly, as though reluctant to leave, he had gotten to his feet and stood for a moment before the statue, and then, in his quiet, gentle manner, he had slipped a consoling hand into the weary ones of the Savior and pressed a kiss where the nails had pierced.

Two days had passed since she had stood on the pier waving to Father Peter. How proud she was of him! If only the check which she had managed to slip into his pocket without his knowing it during their last moments together — if only it could have been for two thousand dollars instead of but two hundred. But it was all she had in the world,

and it was all for Father Peter — as were her prayers and sacrifices, all her spiritual treasures. His new post would not be an easy one. There would be no mattress on which to snatch a few hours of much-needed rest. A straw mat would have to do.

There would be no cream for the coffee — would there even be coffee? The mission boasted no car and the miles that stretched out from the mission post were long and hard. But Father Peter could cover those miles, on foot, if need be, in blistering heat or in biting cold. And perhaps along those rugged, winding roads he would find what he sought so ardently — the fresh green of the martyr's palm. Father Peter would not count the cost. There must be souls for the good God — souls at any price.

Gertrude finished her Rosary and slipped it into her pocket. It was hard to take her gaze from the red-robed figure and as she looked into the gentle, searching eyes of the Savior, she seemed to hear the loving complaint which the Sacred Heart had confided to Sister Benigna Consolata —

"I am always in search of hearts that love Me and I find only a small number.... If thou knewest how painful it is to love so much and not be loved."

Gertrude clasped the ticket in her pocket — her train for Carmel was leaving in half an hour. She arose from her knees and stood for a moment close to the statue and then, as Father Peter had done, she slipped a consoling hand into the weary ones of the Savior and pressed a kiss where the nails had pierced.

SEMINARY NEWS

The true joy of Easter was shared and commemorated by our priests, seminarians, Brothers and students on the Feast of the glorious Resurrection of our Lord and Savior. In the spirit of brotherly love all the members of the community met each other and extended the usual Easter greetings.

After the celebration of Solemn High Mass, we were free to converse and play games. The good old jokes were plentiful, meanwhile the handball games brought forth much lively competition.

Drama

"The Clever Playwright," a drama in three acts, was staged Easter Tuesday by our students. As a result of Father Kist's excellent direction, the play was a great success.

New Entrance Arch

The most recent and conspicuous construction on our property is a brick archway at the front entrance to the Seminary. The work is symmetrical and artistic and was built by Mr. T. Boucree, who has done many masonry assignments at the Seminary.

The words "St. Augustine Seminary" are done in concrete on the upper part of the arch for the information of visitors and motorists.

"Convert-Making"

Our Very Rev. Provincial, Joseph Eckert, S.V.D., was the guest speaker last month for the major seminarians' mission club. After delivering a short introduction on the subject of "Convert-Making," Father Provincial

invited the seminarians to open a Question-and-Answer period.

Immediately Father Provincial was asked about the particular method which he employed in converting over 3,000 Colored Catholics in the parishes of Chicago, Ill. The speaker then gave a clear and detailed account of the method used by him during his 19 years as pastor in Chicago. He answered many of these questions in the same manner in which he wrote the well known chapter on "Methods of Convert-Making Among the Negroes of Chicago." This chapter is to be found in the book entitled, "The White Harvest," edited by Rev. John A. O'Brien.

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The baseball field is a popular place

Father Provincial Writes . . .

Another school year has come to a close at St. Augustine's Seminary. In spite of the unavoidable inhibitions of war time it was a great success. It will be heartening news for our friends and benefactors to learn that during the last year only a few students either left, or were "dropped." 12 students graduated from the high school and will be ready in September for the Novitiate of the Society of the Divine Word at St. Mary's Mission House, Techny, Ill. This was by far the largest graduation class in the history of the Seminary.

Father Harold Perry of the Major Seminary was ordained priest a few months ago and soon will be assigned his work. Both the graduation exercises and especially the impressive ordination ceremonies are powerful incentives for the younger students to put forth their best efforts in their studies, prayers, and character training to attain the Holy Priesthood. Both people and students realize that the Church is determined to have a native priesthood everywhere and they will help as much as possible to bring about a fulfilment of the wishes of the Church.

The empty ranks left by the ordination and the graduation must be filled again. Even in war time the training of priests must continue. It requires many years — 14 years, to be exact — before any student at St. Augustine's Seminary can reach the altar. Moreover, after the war there will be a scarcity of priests the world over. Our Negro Missions will suffer a great setback unless our Catholic Negro families begin to supply at least part of their own priests.

The other day I met a noble and outstanding young pastor in charge of a large parish here in the South. For some years he zealously and cheerfully cared for a large contingent of colored people until their beloved Bishop gave them their own parish, which was placed in charge of their own priests, members of the Society of the Divine Word. In the course of the conversation the good priest told me how he had observed a great change for the better among the colored people of the town since the ar-

rival of the Colored Fathers. From the very beginning they had given a warm welcome to their padres and cooperated with them in every phase and activity of the young parish. Men and women who formerly rarely, if ever, went to church though they had the opportunity, are now walking many miles, defying rain, muddy roads and cold weather in order to be regular in their attendance at Sunday Mass and the reception of the Sacraments. Many go to Mass and receive Holy Communion daily. The relations between the white and the colored have not only been much improved but have even become cordial. Then, Father emphasized that his own parishioners speak with great respect of the work accomplished by those new priests and consider them a valuable asset to the welfare of the community. Some do not hesitate to go to confession to these newly arrived padres.

Such statements from one who has been a close observer are not only encouraging to the champions of the native clergy but also prove the powerful influence which native priests exercise on their people and the mission work of the Church. In the mission history of India we read how the various Indian Provincial Councils during the last century insistently demanded native priests on the ground that the progress of the young Indian Church rests primarily on the training of capable native priests. The same holds good for our young Negro Missions in this country. If in future Negroes are to be attracted and encouraged to come into the Church, and if the faith of our neophytes is to take deep root and be firmly established, then they must see Negro priests, not only one or the other, but many of them. It is astounding, and let me add, embarrassing, how often even today missionaries are being pelted with the question whether and where there are any Negro priests in this country. Even if the answer is YES, they will not believe it until they actually have seen one at the altar or heard him preach a sermon.

May I therefore at this time of the

(Continued on following page)

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The baseball field is a popular place

Father Provincial Writes . . .

Another school year has come to a close at St. Augustine's Seminary. In spite of the unavoidable inhibitions of war time it was a great success. It will be heartening news for our friends and benefactors to learn that during the last year only a few students either left, or were "dropped." 12 students graduated from the high school and will be ready in September for the Novitiate of the Society of the Divine Word at St. Mary's Mission House, Techny, Ill. This was by far the largest graduation class in the history of the Seminary.

Father Harold Perry of the Major Seminary was ordained priest a few months ago and soon will be assigned his work. Both the graduation exercises and especially the impressive ordination ceremonies are powerful incentives for the younger students to put forth their best efforts in their studies, prayers, and character training to attain the Holy Priesthood. Both people and students realize that the Church is determined to have a native priesthood everywhere and they will help as much as possible to bring about a fulfilment of the wishes of the Church.

The empty ranks left by the ordination and the graduation must be filled again. Even in war time the training of priests must continue. It requires many years — 14 years, to be exact — before any student at St. Augustine's Seminary can reach the altar. Moreover, after the war there will be a scarcity of priests the world over. Our Negro Missions will suffer a great setback unless our Catholic Negro families begin to supply at least part of their own priests.

The other day I met a noble and outstanding young pastor in charge of a large parish here in the South. For some years he zealously and cheerfully cared for a large contingent of colored people until their beloved Bishop gave them their own parish, which was placed in charge of their own priests, members of the Society of the Divine Word. In the course of the conversation the good priest told me how he had observed a great change for the better among the colored people of the town since the ar-

rival of the Colored Fathers. From the very beginning they had given a warm welcome to their padres and cooperated with them in every phase and activity of the young parish. Men and women who formerly rarely, if ever, went to church though they had the opportunity, are now walking many miles, defying rain, muddy roads and cold weather in order to be regular in their attendance at Sunday Mass and the reception of the Sacraments. Many go to Mass and receive Holy Communion daily. The relations between the white and the colored have not only been much improved but have even become cordial. Then, Father emphasized that his own parishioners speak with great respect of the work accomplished by those new priests and consider them a valuable asset to the welfare of the community. Some do not hesitate to go to confession to these newly arrived padres.

Such statements from one who has been a close observer are not only encouraging to the champions of the native clergy but also prove the powerful influence which native priests exercise on their people and the mission work of the Church. In the mission history of India we read how the various Indian Provincial Councils during the last century insistently demanded native priests on the ground that the progress of the young Indian Church rests primarily on the training of capable native priests. The same holds good for our young Negro Missions in this country. If in future Negroes are to be attracted and encouraged to come into the Church, and if the faith of our neophytes is to take deep root and be firmly established, then they must see Negro priests, not only one or the other, but many of them. It is astounding, and let me add, embarrassing, how often even today missionaries are being pelted with the question whether and where there are any Negro priests in this country. Even if the answer is YES, they will not believe it until they actually have seen one at the altar or heard him preach a sermon.

May I therefore at this time of the

(Continued on following page)



With our SVD Fathers on the Colored Missions

"When It Rains, It Pours!"

Father Theodore Koeller, one-time professor at St. Augustine's Seminary and now pastor of Sacred Heart Church, Greenville, Miss., laments that the Greenville weather is not what it's cracked up to be. In fact, according to his account, it's been cracking *down* on his mission pretty severely. First, it rained so hard and so long that dampness and old age got the best of his school roof and it began reluctantly but nonetheless steadily to admit passage to that liquid which chemists call H²O. No sooner had Father scraped together enough money to have the roof repaired than came a big wind which blew down the wooden fence around the Sisters' convent. Then came the playful rain again (this time with the powerful aid of the rising Mississippi River) and flooded the basement of the church. And on top of that the automatic switch on the water pump broke down.

But, cheer up! every cloud has its silver lining. The school got a watertight roof; the Sisters got a (practically) new fence; the basement is dry again, and Father's creditors still trust him.

But the best news of all from Greenville is that on Easter Sunday Father Koeller baptized a class of 10 converts, all of whom received their First Holy Communion on the Sunday following.

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Father Provincial Writes

(Continued from page 137)

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PUBLIC SCHOOL IN CADE, LA.

Father Richard Winters, S.V.D., does not have a parochial school for his Catholic children in Cade, La., so they attend this public school and Father gives them Catechism lessons twice a week



"Quote and Unquote"

- What Others Are Saying Of
- And About the Negro

"A citizen, of whatever color he may be, who is deprived of employment suited to his ability, of proper housing, of educational and vocational opportunity, is by that very fact hindered from performing his prime duty as a member or head of a family. He is prevented from being a good citizen. . . .

"The colored man and white man can work together in peace and harmony where reasonable measures are taken to encourage such peaceful cooperation."

*Rev. Dr. John LaFarge, S.J.
Executive Editor, AMERICA
Catholic Interracial Council*

* * *

"It is not irrational to smile quietly at our good neighbor policy which dumps millions of dollars to bribe people who live thousands of miles away into friendship or less suspicion while those in the hearts of our own American cities are treated little better than animals. . . .

"The Negro is not simply a problem. In one sense he is not a problem at all. He is a man who happens to live among us without having much choice in the matter. He needs food and clothes. He has certain rights pertaining to religion, free speech, and in the parlance of the day, the right to freedom from want and from fear."

The Holy Name Journal

* * *

"Be intolerant of hatred — of the bitterness that condemns a whole group for the actions of a few, disliking what is not understood. It makes no difference whether the group against which hatred is leveled be Black or White, capitalist or worker, Jew, Catholic or Protestant. We all have those in our own group with whom we are not in

accord. If we judge other groups by the actions of some of their individual members, we cannot complain if we in turn are judged by those we deplore in our own group."

*Ruth Taylor, columnist
New York City*

* * *

"Fortunately for the South, there is leadership in it which is neither lost in dreaming or raving in demagoguery. It is native leadership which does not regard the people of the South, white or black, as merely colonial labor working in poverty for the enrichment of a few."

Jonathan Daniels

Former Editor

Raleigh NEWS AND OBSERVER

* * *

"What becomes of the integrity of a people who deny, yet practice, a doctrine of their enemies? Can we assume responsibility for the enforcement of justice in Asia when we do not enforce it in Atlanta or Detroit? A people that professes one way of life and acts in another is a people without integrity. . . .

"White Americans justify the oppression they permit by believing that Negroes are less competent than are whites. What really lies in the social order, for which we are responsible, we push off into the biological order, for which we are not responsible. What is in the biological nature of man is there to stay, and is none of our business. A child of one skin color starts off even with a child of any other skin color, if you let him. We do not let him, and we entertain a false biology which seems to justify us."

Dr. Robert Redfield

Anthropologist, University of Chicago



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Dr. Robert Redfield

Anthropologist, University of Chicago



FROM OUR BOYS IN SERVICE



We invite men and women in the Armed Forces to write to us. Your letters will be published on this page for the benefit of the folks at home. — ED.

Dear Father: — I thoroughly enjoy reading *St. AUGUSTINE'S MESSENGER*, because I find it enlightening and instructive. Each issue brings a message of progress on the spiritual front. It is indeed inspiring to note the effective efforts of Colored Priests in propagating Catholicism among Negroes.

When I finish reading the magazine, I have a practice of making it available to the non-Catholic soldiers in my barracks.

Most of the Negro soldiers attending Lowry Field Technical School are studying power turrets, bombsights, aerial armament, and photography, and are making a mark for themselves, to further prove that Negroes can master techniques and skills with the same efficiency as any other group. Most of the graduates of this A.A.F. School will eventually be integrated into bombardment maintenance and combat crews.

May your influence, and that of all Colored Priests, continue to lead our people out of the "Wilderness." We solicit your prayers to aid us in carrying on our tasks. Respectfully yours,

Pvt. Lancelot Tynes

*41st Tech. Sch. Sqdn., U.S.A.A.F.
Lowry Field, Colorado*

* * *

Dear Father: — I have received for the first time since being overseas a copy of *St. AUGUSTINE'S MESSENGER*. In reading through its contents and reading your request for soldiers to write, I could not refrain from doing so.

In my outfit there are quite a few Catholics from all over the United States; however, most of them are from Louisiana. The other Catholic men and myself took great pride in exhibiting to our buddies the photographs and reading material showing the wonderful work our Colored Priests and teachers are doing for our group. Many who

did not know were quite astonished to learn that we have such efficient priests of both races.

Here, where my unit is stationed, most of the natives are Mohammedans; however, one can easily see that the Catholic missionaries have been hard at work spreading the Gospel. In spite of the fact that we are in an Asiatic country, thousands of miles from home, I doubt whether there is one man here who does not know that there is a God.

We go to Mass whenever possible. This is never as often as I would like to serve God and my Church; but I am sure that He knows and understands all of our problems.

At home I am a member of St. Peter Claver's Parish, New Orleans, La. I would like for the people of my parish to know that it is because of the principles which we prayed and hoped for, that I am straining every muscle in my body to help bring victory to the Allies.

Very sincerely yours,

Pfc. Morris J. Nelson

*664th PT Co., 380th PT Bn. TC
APO 795*

C/o P.M. New York City

* * *

Dear Father: — My copy of *St. AUGUSTINE'S MESSENGER* came to hand.

I am overseas now, located on an island somewhere in the South Pacific. Any literature you have that you think would interest a soldier overseas, please send it to me when time permits.

Remember me in your prayers. Very sincerely yours,

T/Sgt. Cyril S. Edwards

*Hq. Co. 2nd Bn. 369th Inf.
APO 93*

C/o P.M. San Francisco, Calif.

* * *

Dear Father: — I enjoy reading the *MESSENGER*. The first one I received when I was in Camp Croft on maneuvers. We stayed in the woods three weeks, and it snowed while we were there. Being from Louisiana, I am not so used to snow.

ST. AUGUSTINE'S MESSENGER

Camp Croft is a good camp; better than Camp Beauregard. The only thing I like about Camp Beauregard is the fact that it is close to home. Most of the boys who came here with me have been moved to different places. I hope we get to see each other again.

Give my love to all the boys at the Seminary. May God bless you. From

*Pvt. Wilbert J. Sam
659th Q.M. Tr. T. Co.
Camp Beauregard, La.*

* * *

Dear Father: — After reading the December issue of the MESSENGER and finding it full of the wonderful works of our Negro priests, I must tell you how much we enjoy knowing of these labors of our fellowmen.

My unit has been overseas for two years, but we are still going strong and trying our best to be even better soldiers than we were at Camp Shelby, Miss., our former station. It was while stationed there that we had the pleasure of spending a few days with the Fathers and Brothers at St. Augustine's Seminary.

I was inducted into the Army in April, 1941, and last saw my family on Christmas of the same year; but that in itself is no more than has been the duty of my fellow soldiers. And all of us know that our only hope is in trusting God and believing that He will bring to the suffering ones of the world peace much better than they have known before.

It is with renewed joy that I read my MESSENGER and get the steadfast knowledge that our leaders are doing their best both at home and at the front.

Though many of us may give our lives, it is our determination that those who die or suffer because of war shall not do so in vain.

I think that the soldiers of this war are better cared for in the matter of Religion than in any other war. Like ourselves many of the Fathers are in uniform and are present with us in everything we do. Their presence gives us the assurance that they are working for more than one kind of peace.

Please give my best regards to Father Alexander Leedie, S.V.D. I am sure

that he is doing good work in Lafayette. Even in times like these God's Work must go on, and we will do our share to see that the Church in our hearts shall never die.

You can assure the people at home that we won't fail our country in our mission. Ask them, on their part, to keep a united front and put all their faith and hope in Christ.

We are all in good health, and looking forward to seeing our families again soon. I am, yours in Christ,

*Pvt. Herbert L. Tate
Co. C, 91st Engr. Regt. (GS)
APO 929
C/o P.M. San Francisco, Calif.*

* * *

Dear Father: — Was just reading your magazine, and whereas I have had occasion to read it before, somehow I had not realized how interesting it was. It gives a good cross-section of the great work your order is doing for the Colored people. All my previous contact has been with the Josephite Fathers, who conduct the church which I have attended for 30 years. It is St. Nicholas' Church in Houston, and the pastor is Father George Hanks, S.S.J., who is doing wonderful work there.

My two brothers and myself are together in this outfit, and we have a younger brother who will be in the Armed Forces soon. We have been overseas 15 months and have seen quite a bit of action.

Naturally, we like to hear of the progress being made toward converting America, and especially our people, to the Catholic Fold. We know that only by the masses turning to God can we expect to gain the America for which we fight — a country free from prejudice, where everyone will get an equal chance regardless of color or creed.

I am enclosing a subscription for the MESSENGER. My constant prayer is that Almighty God will bless your wonderful work, and that soon we may all enjoy that Peace which our Savior came to bring us. Thanking you, I am,
*Willie Lee Martell, EM 2/C, U.S.N.R.
Co. B, Pl. 1, 34th C.B.'s
C/o Fleet P.O.
San Francisco, Calif.*

CHILDREN'S CORNER



My dear Boys and Girls:

Doesn't vacation come around quickly, though? Just think: it was only a few months ago that you were dusting the cobwebs from your books after a long summer vacation, and now you have already finished another year of school.

I would like for all of you to join in praying for vocations this summer. You see, some Priests and Brothers and Sisters have died this year, and many, many Priests are in the Army and Navy as Chaplains. But the work of preaching the Gospel and converting sinners and administering the Sacraments and opening new mission churches and schools must keep going on. Therefore, more and more good boys and girls are needed who are generous enough to work for God and for souls as Priests, Brothers and Sisters.

God does not call everyone, and sometimes the boys and girls whom He does call are not brave enough to leave the easy soft things at home and go to the Seminary and Convent and do a little hard study and hard work for the sake of the Dear Jesus.

Now that is why I want all of you to pray during this vacation for *vocations*. Pray that the good God may call more boys and girls to become Priests, Brothers and Sisters; and pray that those whom He calls will be brave enough and generous enough to answer that call.

A good time to pray for vocations is during Holy Mass (and I know that

you are going to Mass EVERY SUNDAY during vacation time) and right after Holy Communion (and I hope that you go to Communion OFTEN). Another good time to pray for vocations is during a little visit to Jesus in the Blessed Sacrament.

If you pray hard, you will help the Seminaries and Convents to get more vocations; and, in the meantime, maybe you will find out that God has given YOU a vocation, too. Who knows?

MY MAIL BAG

Dear Father Howard: — We liked that visit you paid us in the fifth and sixth grades. The problem that you told us, we tried to play it on Father Laugel, but he would not listen to it. By the way, I am the Thomas who almost answered your problem.

We are praying for you, and hope you are doing the same for us. We are looking for you to come again. Yours truly,

Thomas Pitts Roberson, grade 6
1372 Wrightsboro Road
Augusta, Ga.

Father Laugel is too wise to be caught by an old problem like that one. Thanks for your prayers. I will ask the good God to bless all of you.

Dear Father Howard: — I am a little girl in the 6th grade. I enjoyed the little time you were up here, and am sorry that your visit was so short. I want you to come again soon. Sister had told us that we were going to have a big surprise, but no one knew what it was, and we watched to see what it was.

Father, I have been very good in going to church in the morning during Lent, and

ST. AUGUSTINE'S MESSENGER

praying for you to get home safely. I gave up a lot during Lent. I am studying hard trying to make the 7th grade. I have subscribed for your MESSENGER; it is very good. I read it over and over. Respectfully yours,

Dorothy Mae Maddox, age 12
213 Lockhart Alley
Augusta, Ga.

Well, Dorothy Mae, I did get home safely, and I am sure that your prayers helped a lot. Thank you very much. Now, in return, I am going to pray that you get to the 7th grade "safely."

Dear Father Howard: — How are you today? I pray for you. When will you come back and will you pray for me? In my next letter I will tell you everything.

I come to church every day. Will you answer this letter some day? Mother says hello, and also Daddy says hello. Goodbye,

Laura Matthews, age 8
1002 Carrie Street
Augusta, Ga.

Laura, that is a very good letter, and I am glad that you thought about writing to me. I am anxiously waiting for that next letter in which you are going to "tell me everything." However, don't forget that there is a paper shortage. Meanwhile, please tell your Mother and Daddy thanks for their "Hello's," and that I say "Hello" back.

Dear Father Howard: — During Lent Sister read the resolutions you had in the MESSENGER to us, and we raised our hands and promised to try to keep coming to Mass on week days.

I am praying for you and I hope you are still praying for me. I wish you would come here and give another mission this year. Hope it will be soon. May God bless you and all the missionaries. Amen. Gratefully

William Francis Kornagay, age 10
165 — 8th Street
Apalachicola, Fla.

I wonder how well you kept that resolution, Willie? Thanks for your prayers. Maybe I shall get back to Apalachicola some day; or, better still, maybe YOU will get over HERE to the Seminary some day.

Dear Father Howard: — I am praying for the Missions and for the priests and Sisters. I will pray for you and I hope you will pray for me. Father, will you pray that some of us will be priests and Sisters?

I like to go to Mass on Sundays and Holy Days of Obligation. I will always go to Mass on Sundays and Holy Days, unless something keeps me away. Yours truly,



Esma Hall, grade 4
Our Lady of Grace School
Reserve, La.

That is quite a fine declaration of principles, Esma. You have the correct idea: attending Sunday Mass is quite an important thing. Certainly, I will pray that you and some of your schoolmates may one day become priests and Sisters; but you must keep on praying, too.

Dear Father Howard: — I am a member of the Holy Childhood, and I think it is grand. I say my prayers every night, and make my Novena to the Sacred Heart. I pray that when I get big I may be a Sister, because I would love to be one.

I listen to my mother, and go to Mass. But when I don't go, it is because I am sick. I pray for the Sisters, priests, Missions, and pagan babies, and I am also praying for the Pope. I am a Catholic. I try to be good. Sometimes I am bad. Yours truly,

Claudia Leche, grade 4
P.O. Box 48
Reserve, La.

Well, Claudia, I hope you won't be bad any more. Try to be good always, and when you grow up you will very likely get the chance to be what you want to be — a Sister.

Dear Father Howard: — I am in the 4th grade. I know my lessons well. I go to Mass every Sunday. I hope that you will have nice missions. We are praying for you, Father. Yours truly,

Marion Lewis, grade 4
Box 323-B
La Place, La.

Well done, Marion, my boy! You certainly didn't waste any time in saying what you wanted to say. I am glad that you know your lessons well, but the next time you write couldn't you tell me a little bit of what your teacher thinks about how well you know your lessons?

Dear Father Howard: — This is the first time I have ever written to you. I have been planning to do so for quite a while, but just got the opportunity.

I look forward to the reading of ST. AUGUSTINE'S MESSENGER each month,

ST. AUGUSTINE'S MESSENGER

for which my guardian, Mrs. Anna McKinney, has been subscribing for a number of years.

We are thankful to God that there is such a place as St. Augustine's Seminary, where our young men may be trained for the carrying on of God's Work. We are also grateful to you and all the others who are at the Seminary.

As you know, Father, there's one of our own young men from Coconut Grove being trained at the Seminary — Frater Curtis Washington, of whom we are very proud.

Father, I attend the Church of the Little Flower in Coral Gables, Fla. There isn't a Catholic school here for the colored as yet, so I attend the public school.

You are remembered in my prayers. May God grant strength and power for the continuation and success of the Colored Missions. I am, sincerely yours in Christ,

Theresa M. Strachan, age 16
3693 Williams Avenue
Coconut Grove
Miami 33, Fla.

Thanks for your interesting letter, Theresa. I am glad that you like the MESSENGER. Frater Washington is getting along fine, and he will be happy to know that his fellow Floridians are standing squarely behind him in his efforts to reach the Priesthood. Write again sometime.

Dear Father Howard: — I am a junior at Sacred Heart High. I have two hobbies which I like very much. They are: building model airplanes and taking pictures.

I have taken about 100 pictures in the last two years. I have made about 20 models of planes. I have been offered \$5.00 for one model which cost me about \$1.00 to make, but I refused the offer. Yours truly,

Lesly Simmons, grade 11
406 N. Edison
Greenville, Miss.

Lesly, both aviation and photography are promising fields for a young man. Keep at your hobbies, and maybe one day you will become an expert aviator or plane builder, or a proficient photographer.

Dear Father: — I received my First Holy Communion on Sunday. I prayed for you. I was very happy. I am just a little girl in the second grade.

When I get big I will write you a long letter. Your little friend,

Anita Strong, age 7
1220 — 12th Street
Augusta, Ga.

Anita, I know you were very happy on the day of your First Holy Communion, and you

will keep on being happy down in your little heart every time you go to Communion with as much real love for the Dear Jesus as you had on that day. Thanks for your prayers. I will be waiting for that "long letter."

Dear Father Howard: — During Lent we sacrificed our candy, gum and shows. We put our money in a mite-box to help the boys get an education for the priesthood.

We are praying to Blessed Martin for a larger school. We would like very much for you to pray with us. We will also pray for you. Blessed Martin really is answering our prayers wonderfully. May God bless you. Respectfully yours,

Mary E. Taylor
St. Gabriel's School
Hot Springs, Ark.

Dear Father Howard: — I decided that I would write and let you know that we have been saving pennies and nickels in a mite-box to educate a boy for the priesthood. We thought it would be nice to do this during Lent. I know that God will be pleased to know that we are doing something to help educate a priest.

Father, I am going to continue to save my pennies and nickels and am not going to buy so much candy, but I will buy a little candy once in a while.

Father, I am going to offer my Mass and Holy Communion for you. I hope you will say some prayers for me sometimes. Yours respectfully,

Dorothy Boswell
St. Gabriel's School
Hot Springs, Ark.

(With the above two letters came a check for \$7.00 and also letters from

John Joseph Peppers,
Mary Juanita Love, and
Mac C. Harris.)

Thank you sincerely, Mary, Dorothy, John, Mary Juanita, Mac, and all the other children of St. Gabriel's School, for your wonderful spirit of sacrifice during Lent, and for the help which you have sent to St. Augustine's Seminary. May God bless each one of you, and the Seminarists will pray for you.

* * *

Well, cheerio! And may all of you have a very pleasant vacation while not forgetting to pray for VOCATIONS, for PEACE, for the COLORED MISSIONS, and for

FATHER HOWARD, S.V. D.
Bay Saint Louis, Miss.

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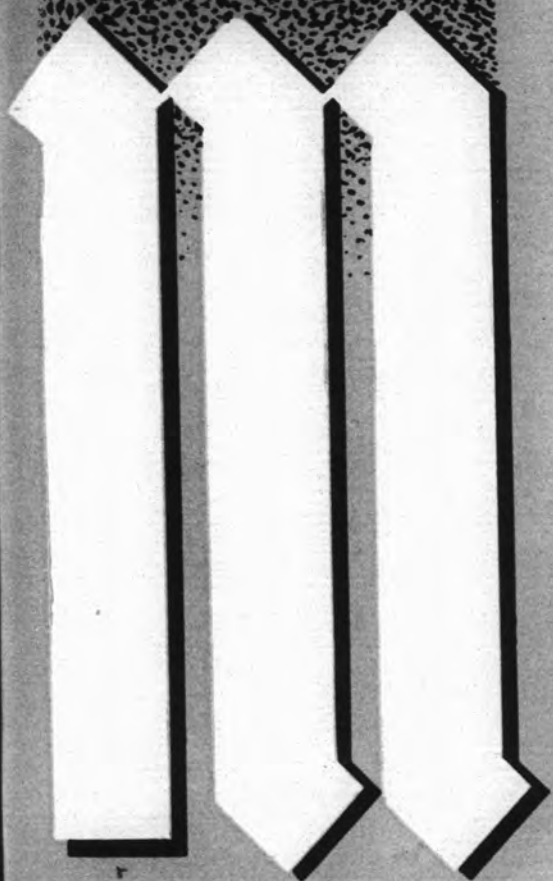
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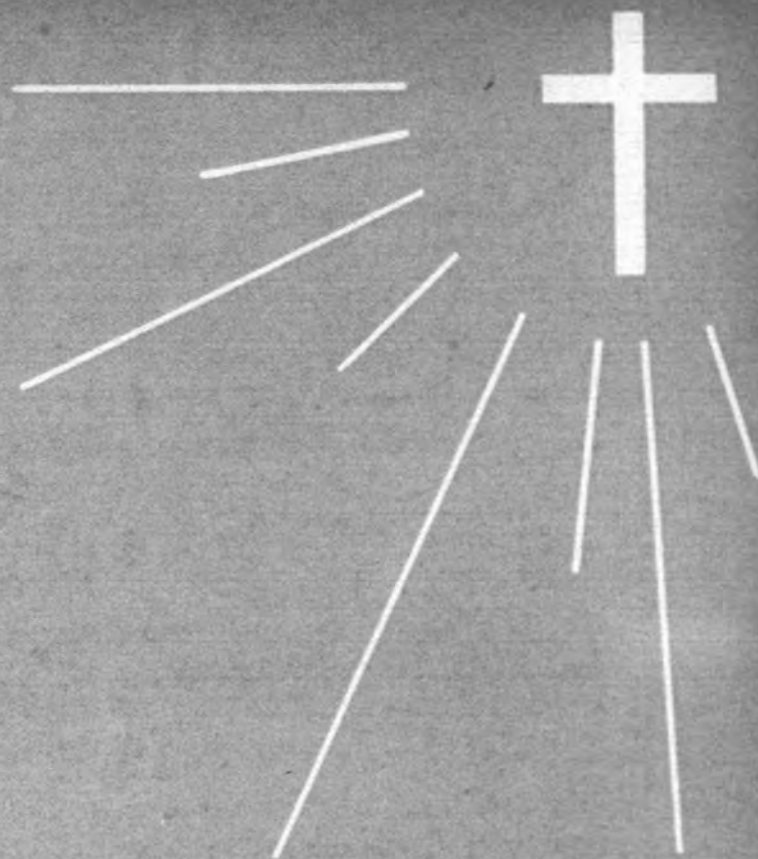
St. Augustine's Seminary

Bay Saint Louis, Miss.

St. Augustine's



ESSENGER



ST.
AUGUSTINE'S
SEMINARY
BAY SAINT LOUIS, MISS.

PUBLICATION OFFICE
TECHNY, ILLINOIS

Vol. XXII, No. 7
SEPTEMBER, 1944

Postmaster: See inside cover



TIME OUT FOR LUNCH!

St. Augustine's Summer School, Chicago, Ill.

This is the Simple Interior of Our Chapel



St. Augustine's Seminary Chapel

Because our former small chapel was overcrowded we were forced to build this larger chapel in 1936. The building alone — though friends helped generously — brought us pretty close to the bottom of the proverbial barrel. Consequently, to cut down the bills, we had to use in the new chapel the old altars and statues and as many of the furnishings from the old chapel as possible. That was 8 years ago.

Now, feeling that these old and varied furnishings have served their purpose, we want to paint over and decorate the bare interior of our chapel, to procure altars and statues that match — in a word, we want to make the Seminary chapel a beautiful HOUSE OF GOD. Our first step will be to procure a fitting High Altar — marble, if possible. Then side altars, statues, stations, etc., will follow in order.

Won't you help us in this laudable task? Any amount you may give, no matter how small, will be appreciated; and may God bless you for your generosity!

ST. AUGUSTINE'S SEMINARY BAY SAINT LOUIS, MISS.

Dear Fathers:

Enclosed is my offering of I want to help you to
procure { ☐ the new High Altar
 ☐ the furnishings and decorations } for the Seminary chapel.
 ☐

Name

Address

City

Zone

State

St. Augustine's

ESSENGER

ST.
AUGUSTINE'S
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PUBLICATION OFFICE
TECHNY, ILLINOIS

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Vol. XXII, No. 7
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Chicago, Ill.

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PUBLISHED
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AMONG
NEGROES
BETTER
KNOWN

● *St. Augustine's* ● **MESSENGER**

"The Magazine with a Message"

TO AID THE
Cause for which
S.V.D.
MISSIONARIES
ARE WORKING —
MORE
NEGRO PRIESTS
AND
RELIGIOUS

A Catholic magazine, published monthly, except July and August, at Techny, Ill., by St. Augustine's Seminary, Bay St. Louis, Mississippi. Subscription \$1.00 a year. Proceeds are used for the education of colored students for the priesthood.

Entered as second-class matter January 1, 1940, at the post office at Techny, Illinois, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of Oct. 3, 1917, authorized July 19, 1918.

Editor: CLARENCE J. HOWARD, S.V.D.
ST. AUGUSTINE'S SEMINARY BAY SAINT LOUIS, MISS.

Volume XXII

SEPTEMBER, 1944

Number 7

Editorial: THE DAY WILL COME

St. Louis University, St. Louis, Mo., has finally opened its doors to Negro students, thereby joining that growing list of Catholic colleges and universities which not only teach but also practice the charity and justice of Christ towards ALL the members of Christ.

In announcing the new policy of St. Louis University, the Very Rev. Patrick J. Halloran, S.J., the president, declared:

"It is the evident duty of all Catholics to receive Catholic education. This duty is not restricted to grade school or even to high school, but when possible extends to all branches of university training. In the St. Louis area, though there are Catholic grade and high schools for both colored and white students, there does not exist a single institution in which Catholic Negroes can receive a Catholic education on the university level; nor does it appear that such an institution will come into existence even in the remote future.

"Consequently, the university board of trustees, in joint confer-

ence with the Council of Regents and Deans, passed the resolution that a Catholic education be made available at St. Louis University for Negroes.

"In taking this action the aim of the university is to make possible for those colored Catholics desirous of, and qualified for, college and university studies, the opportunity to obtain such an education in the environment which the Catholic Church wisely judges to be imperative for the preservation of moral standards and the strengthening of their faith."

Slowly but consistently a growing realization of the demands of Christian justice and charity as regards the Negro, plus awakening public opinion fostered and backed by outstanding leaders among the Catholic clergy and laity, both white and colored, is breaking down one by one the man-made barriers of racial snobbishness behind which some of our Catholic educational institutions are hiding. The doors of about 65 Catholic colleges and universities in the United States are now open to

ST. AUGUSTINE'S MESSENGER

qualified Negro students. Noteworthy among these colleges and universities are the Catholic University of America in Washington, Fordham University in New York, Duquesne University in Pittsburgh, Loyola University in Chicago, the University of Detroit, Marquette University in Milwaukee, Creighton University in Omaha, St. John's University, Collegeville, Minn.; Regis College, Denver, Col.; St. Vincent's College, Latrobe, Pa.; Boston College, Newton, Mass.; Manhattanville College, New York, N. Y.; Villanova College, Villanova, Pa.; Marywood College, Scranton, Pa.; Rosary College, River Forest, Ill.; Briar Cliff College, Sioux City, Ia.; St. Benedict's College, St. Joseph, Minn.; Mount Mary College, Milwaukee, Wis.; and St. Mary's College, Notre Dame, Ind., to mention but a part of the gradually lengthening list.

It will be noted that in this partial list are some of the largest and most important educational institutions in America, yet there was no "lowering of standards," no "withdrawal of substantial financial support," no "wholesale student walk-outs," no "mass protests of indig-

nant parents," no "race riots" in these institutions just because equal opportunity for a Catholic education was made available to all Catholics, regardless of color.

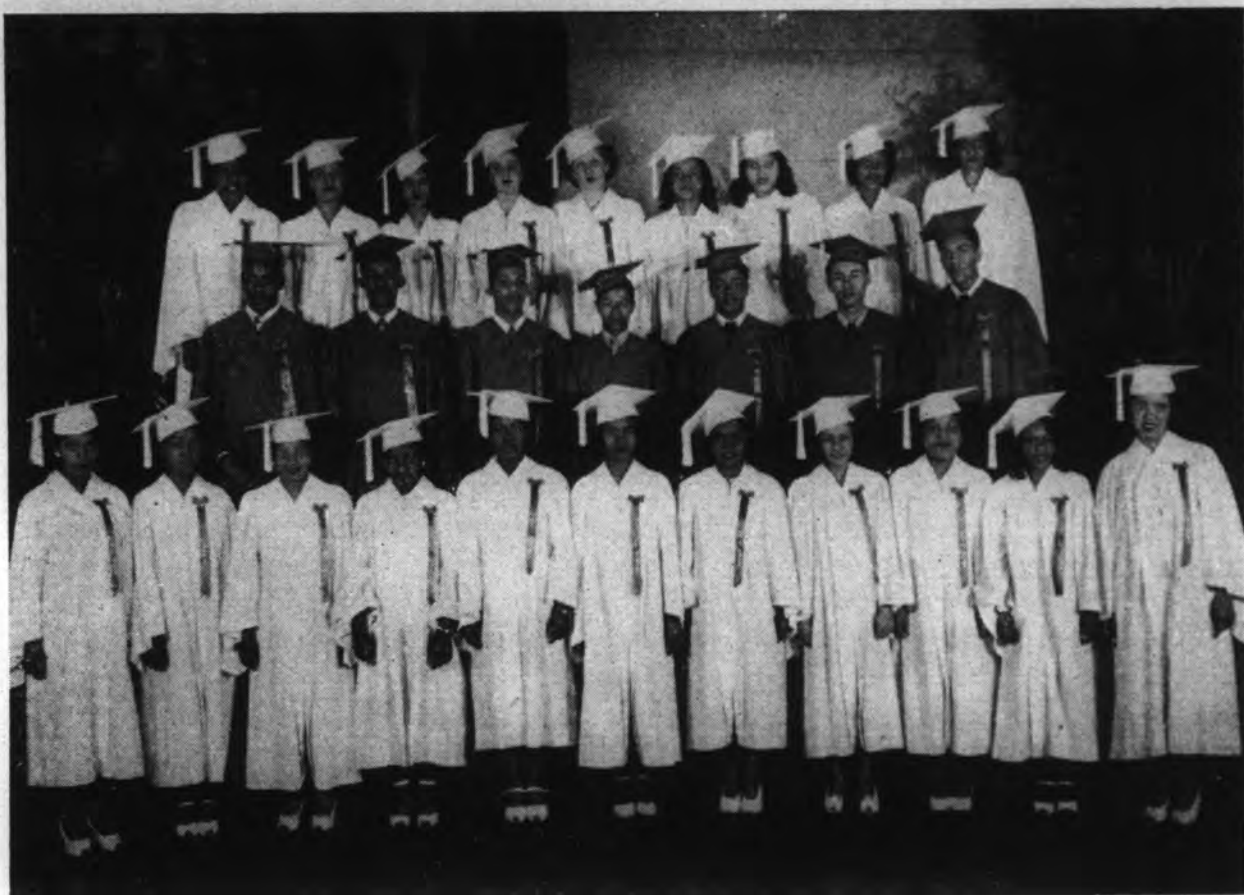
However, there are still some Catholic colleges and universities which refuse to admit colored students. But, aside from the probability that some people will mistake the spirit of these *un*-Catholic schools for the spirit of the Catholic Church, there is really not much to worry about. Sooner or later these schools, like the others, are going to change their policy of exclusiveness. Of course, time will be required, but we are sure that the crusading spirit of Catholicism which, even in the face of death, is not afraid to challenge and fight against the unjust anti-christian laws of pagan countries will not succumb for long to the anti-christian practice of excluding Catholics from a Catholic school just because of the color of their skin, which, after all, is God-given.

It may take some time, but the day will come when every Catholic college and university will become as *CATHOLIC* as St. Louis University has finally become!



NEGRO CATHOLIC HIGH SCHOOL GRADUATES READY FOR COLLEGE

Of the 35,000 Negro students attending college last year approximately 1,200 were enrolled in Catholic colleges and universities



THE 1944 GRADUATES OF ST. ELIZABETH'S HIGH SCHOOL, CHICAGO, ILL.
There were also 53 graduates of the grade school. Both schools are staffed by Sisters of the Blessed Sacrament (Cornwells Heights, Pa.)

Graduates Increase in SVD Mission Schools

399 colored grammar school and high school students graduated during May and June of this year from the twenty-one educational institutions of the Society of the Divine Word in this country.

Well over two-thirds of these graduates — 277 — are members of the Catholic Church, although the enrollment of non-Catholic pupils in some of these mission schools runs as high as 80 per cent. This shows that many of these pupils embrace the Faith before they complete their course of education in the Catholic school, and oftentimes non-Catholic parents follow their sons and daughters into the Church.

In spite of the draft boards' inroads into the ranks of the young men in senior high school classes, and in spite of the glamorous attraction of war job wages, there were 115 graduates from the 12 S.V.D. high schools — as compared with 90 graduates last year—and 284 grammar school graduates — as compared with 279 last year. For comparison's sake the following table is given:

	1944	1943
High school graduates	115	90
Grammar school graduates	284	279
	<hr/>	<hr/>
	399	369
Catholic graduates	277	257

Entrusted with the task of educating the 6,943 children attending the Negro mission schools of the Divine Word Fathers, are, besides the priests and 25 lay teachers, 135 Sisters belonging to six different religious communities.



**GRADUATES OF NOTRE DAME SCHOOL,
ST. MARTINVILLE, LA.,**
with their pastor and teacher

ST. AUGUSTINE'S MESSENGER

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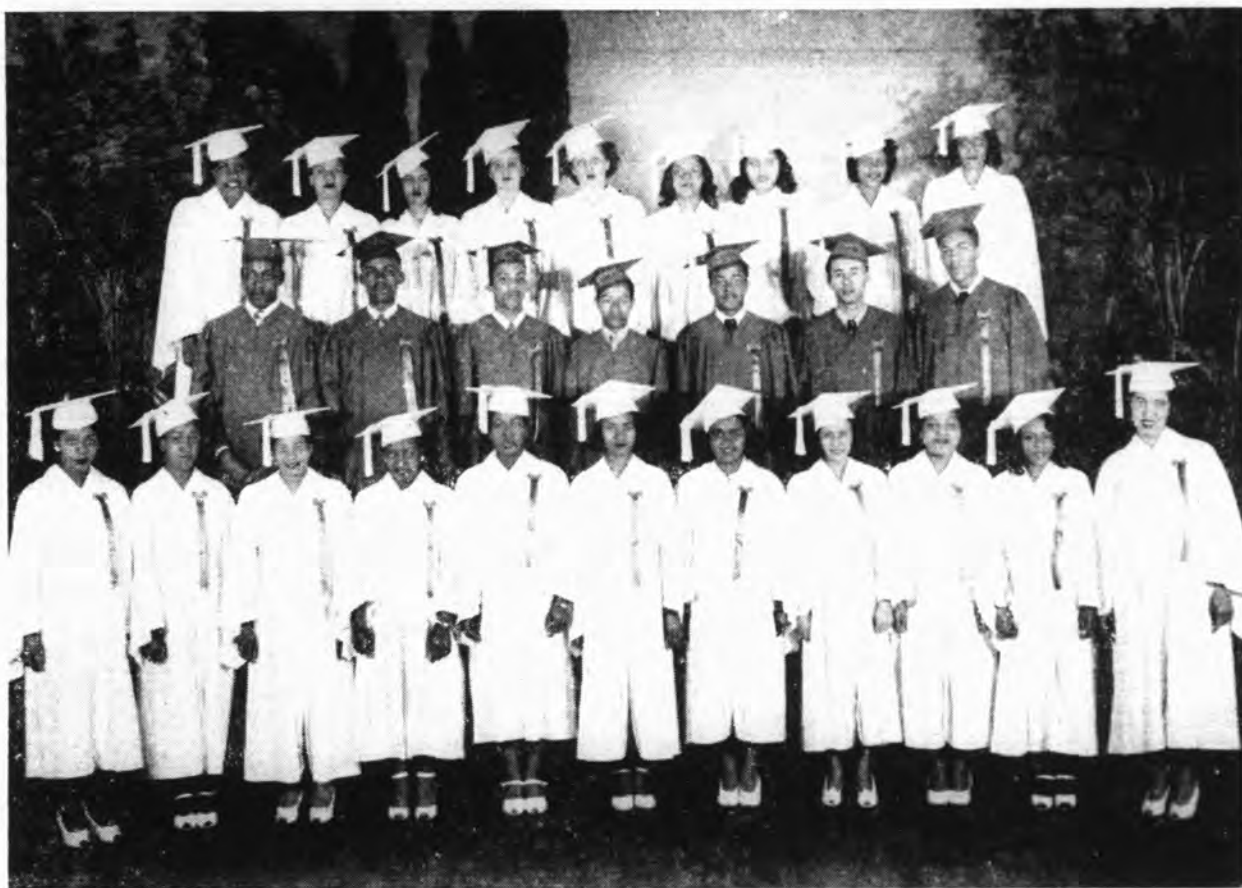
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with their pastor and teacher



HIGH SCHOOL PUPILS OF MOST PURE HEART OF MARY SCHOOL, MOBILE, ALA.

The Priest Who Is Never Satisfied

CLARENCE J. HOWARD, S.V. D.

- Some people never get what they want
- Others do, but then want more

To be truthful about the matter, this priest — the one about whom I am writing — has often gotten just what he wanted in the first place, but no sooner had he obtained it than he has always set out to get more and more — and more!

Now, I *could* write about *many* ever-growing desires of this priest who is never satisfied, but it is my intention at present to relate only one — his overpowering desire to bring more and more children to God through a well-balanced Chris-



FATHER WARREN AND HIS KIDDIE BAND

ST. AUGUSTINE'S MESSENGER

tian education in a Catholic school and thus to fulfill the command of Christ: "Suffer the little children to come unto Me!"

The real beginning of this story would take us back many years to the time when this priest first became aware of his vocation to the missionary priesthood. However, it will be quite sufficient if we go back to the year 1916 when young Father Vincent D. Warren, S.S.J., at that time a recently ordained priest of the Society of St. Joseph, was sent to Norfolk, Va., as pastor of St. Joseph's Colored Mission.

At St. Joseph's Father Warren found a two-story building the second story of which contained the church, while the first floor was divided into four classrooms, all of which were crowded with children. The time which the zealous priest spent in the school with the children, teaching Catechism, Bible History, etc., made him realize how much good could be accomplished through the school for these little souls, leading them into the Way of the Saints, fashioning them into stalwart soldiers of Christ, and, through the

children, winning their parents to the True Faith.

Thus flared up that burning desire to do more for more of these poor Negro children, so many of whom were both spiritually and materially neglected. But it was impossible to crowd more children into the four already overcrowded classrooms. More room was necessary, so the next year Father Warren got the use of a house across the street into which he moved the kindergarten in order to make room for another grade, since St. Joseph's hitherto had gone only to the fourth grade. And still the school was crowded.

Meanwhile, Father built a parish hall; but the very next year so many children asked admission to the Catholic school that carpenters were hastily called in and the new parish hall soon became four schoolrooms.

Now at last Father Warren had enough room for his beloved children. Nevertheless, he was not satisfied. He wanted to see the new classrooms filled also, for there still were many colored children ignorant of the true Religion, roaming the streets of the city. So the sixth

CHURCH OF THE MOST PURE HEART OF MARY, MOBILE, ALABAMA

Established in
1900, the parish
now numbers 1,400
members





HIGH SCHOOL PUPILS OF MOST PURE HEART OF MARY SCHOOL, MOBILE, ALA.

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**MOST PURE
HEART OF
MARY SCHOOL,
MOBILE, ALA.**
Of the 715 pupils
enrolled in the
grammar school
and high school
departments 500
are Catholics



grade was added at St. Joseph's, and then the seventh and the eighth. And then there was no more room.

Father had filled his 8 classrooms with about 500 children, and still he was not satisfied! He would lose some of his precious pupils after graduation if he had no high school accommodations. The very thought was too much for this mission-minded Josephite, so the very next year the students who had been promoted to the first year of high school were firmly ensconced in an old dilapidated building which was the best that could be provided at the time. Another grade was added the following year.

Then Father rented two rooms in the Elks' Home a few blocks away and thus completed his high school. But was he satisfied? He was NOT! These two rented rooms were too far away from the rest of the school, and besides, children were still being turned away from St. Joseph's because of lack of room.

Father sat down and thought. Then he got up and acted. First, the parish hall was enlarged and renovated into a church. Then the former church on the second floor of the original school building was divided into four classrooms, and

the whole building was repaired and enlarged, with four other classrooms being added in the rear, making a total of eight new classrooms.

In a few years the enrollment at St. Joseph's reached nearly a thousand. It looked as if even Father Vincent Warren might be satisfied. Then came 1936, and Father Warren was changed from Norfolk to the Church of the Most Pure Heart of Mary in Mobile, Ala.

The Most Pure Heart of Mary Mission had been established 36 years previously. Father Warren found a substantial church and a fine brick school with 300 pupils. Only 300 pupils? Father was definitely not satisfied. There should be more children enjoying the benefits of a Catholic education in such a fine school building.

In order to bring this about, Father Warren tried all the old tactics which had succeeded so well in Norfolk; he started a school band, built up a good football squad, organized inter-school contests, and advertised his school by having a parade and getting the city all excited over every big game played, regardless of whether his team won or lost. Having a naturally pleasing personality and a contagious joviality, this

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DOMINICAN SISTERS FROM SINSINAWA, WIS.,
who staff Heart of Mary School

seemingly never-tiring priest made friends with all the young people with whom he came in contact. Result: the Most Pure Heart of Mary School began to fill up, then to crowd up. After a few years children had to be turned away — all available space was filled. This was what Father had wanted, but — you guessed it! — after he got what he wanted, he wanted more; he

wanted for God's sake also those little souls who were being turned away every September.

Father Warren persuaded the Sisters to use one of the outside rooms in their convent as a classroom. This helped for a while, but not for long. More pupils came. Then the resourceful missionary gave the Sisters his rectory for their convent,

(Continued on page 163)



MOST PURE HEART of MARY SCHOOL IS WELL ADVERTISED by the SCHOOL BAND

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(Continued on page 163)



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ON THE NEGRO MISSION FRONT...



NEW SCHOOL GROWS
Father Stephen Juda, C.R., with some of the 100 children enrolled in Nazareth Mission School which opened last September in Montgomery, Ala.

Another Colored Catholic Hospital

The Fathers of St. Edmund have purchased the Good Samaritan Hospital, in Selma, Ala., from the Selma Baptist Hospital, and will repair and renovate it to be used as a Catholic Hospital for Negroes. The hospital will be enlarged and complete X-ray, laboratory, and maternity services, which at present are lacking, will be added. In connection with the hospital a charity clinic will be opened this month to provide pre-natal, post-natal, surgical and medical services.

Rev. Francis Casey, S.S.E., superior of the Edmundite Fathers working in Alabama, says that the

hospital including repairs, equipment, and five houses which have been bought and which will be joined to the main building, will cost approximately \$34,000. He intends to make a nation-wide appeal for funds.

The Sisters of St. Joseph, from Rochester, N. Y., will staff the Good Samaritan Hospital. Three Sisters have already arrived in Selma and are prepared to begin their work as soon as possible.

Converts in Mississippi

Last year there were 198 colored converts to the Catholic Church in Mississippi. This brings the total for the past ten years there up to 1,801 colored converts. Today there are 5,106 Catholic Negroes in Mississippi.

New Negro Catholic Center

St. Benedict's Center was established in Hartford, Conn., in July by the Most Rev. Maurice F. McAuliffe, D.D., Bishop of Hartford. Concerning this new project *The Catholic Transcript*, the Hartford diocesan paper, says: "While the Catholic Negroes of Hartford have been and will remain faithful members of the city's numerous parishes, the need of a special cul-

"LORD JESUS, WE ARE SORRY AND ASHAMED FOR ALL THE WRONGS THAT WHITE MEN HAVE DONE TO YOUR COLORED CHILDREN. WE ARE FIRMLY RESOLVED NEVER AGAIN TO HAVE ANY PART IN THEM, AND TO DO EVERYTHING IN OUR POWER TO PREVENT THEM. AMEN."

REV. CLAUDE HEITHAUS, S.J.
St. Louis University

ST. AUGUSTINE'S MESSENGER

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The new school, which will open this month, will have eight grades. A convent has been prepared for the five Sisters who will comprise the community this year.

St. Leo's Parish is in charge of the diocesan clergy.



ST. CYPRIAN'S MISSION, HELENA, ARK.

Two Sisters of Charity from Nazareth, Ky., teach the half-hundred children who attend school in the 2 classrooms built on one side of the church. The Holy Ghost Fathers are in charge of the mission

ON THE NEGRO MISSION FRONT...



NEW SCHOOL GROWS

Father Stephen Juda, C.R., with some of the 100 children enrolled in Nazareth Mission School which opened last September in Montgomery, Ala.

Another Colored Catholic Hospital

The Fathers of St. Edmund have purchased the Good Samaritan Hospital, in Selma, Ala., from the Selma Baptist Hospital, and will repair and renovate it to be used as a Catholic Hospital for Negroes. The hospital will be enlarged and complete X-ray, laboratory, and maternity services, which at present are lacking, will be added. In connection with the hospital a charity clinic will be opened this month to provide pre-natal, post-natal, surgical and medical services.

Rev. Francis Casey, S.S.E., superior of the Edmundite Fathers working in Alabama, says that the

hospital including repairs, equipment, and five houses which have been bought and which will be joined to the main building, will cost approximately \$34,000. He intends to make a nation-wide appeal for funds.

The Sisters of St. Joseph, from Rochester, N. Y., will staff the Good Samaritan Hospital. Three Sisters have already arrived in Selma and are prepared to begin their work as soon as possible.

Converts in Mississippi

Last year there were 198 colored converts to the Catholic Church in Mississippi. This brings the total for the past ten years there up to 1,801 colored converts. Today there are 5,106 Catholic Negroes in Mississippi.

New Negro Catholic Center

St. Benedict's Center was established in Hartford, Conn., in July by the Most Rev. Maurice F. McAuliffe, D.D., Bishop of Hartford. Concerning this new project *The Catholic Transcript*, the Hartford diocesan paper, says: "While the Catholic Negroes of Hartford have been and will remain faithful members of the city's numerous parishes, the need of a special cul-

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The Altar Boy of Today — The Priest of Tomorrow

VERY REV. JOSEPH F. ECKERT, S.V. D.

● Vocations grow in the sanctuary

Negro youths are becoming more and more conscious that they also must follow the call of Christ, give up the world and friends in order to minister so much more efficiently to their own people through the Holy Priesthood. Our Catholic Negroes want their own priests to participate in the Christian reconstruction of the postwar world and especially in the conversion of their own neighbors. The great number of boys applying for admission to our St. Augustine's Seminary this year seems to indicate that Negro youths are willing, nay anxious, to respond to the call of the Church to fill the ranks of the priests, depleted everywhere by the calamity of the present struggle.

Sometimes I wonder how these youngsters at the seminary received the grace of vocation as the atmosphere of their community and home is often anything but religious. Something or somebody must have impressed them deeply. It may have been the reading of the *Little Missionary* or ST. AUGUSTINE'S MESSENGER, a good Catholic mother or friend, a solicitous Sister in the schoolroom; but in most cases the inspiration came from the noble example of a good priest whom the boy served at Holy Mass, or thru an encouraging word from the pastor, or the Bishop on the occasion of Confirmation. One zealous Bishop of the South wrote me recently that at every Confirmation of colored children he admonishes the parents of their strict obligation to foster re-

ligious and priestly vocations in their families and encourages boys and girls to follow Christ in the seminary and in the convent.

About a year ago, I heard a prominent Monsignor give an interesting and rather unique sermon on "The Altar Boy, the Future Priest and Keeper of the Holy Eucharist," at the close of the Forty Hours' Devotion in his own church. I watched closely the people in the pews and the altar boys in the sanctuary. Both the boys and the older people were actually hanging on the lips of the speaker as he explained in simple but stirring words the well-established fact that the altar boy of today is the priest of tomorrow, and that most likely he received the grace of vocation while serving the priest in the early morning hours, often at "great personal sacrifice." In a fatherly and kind manner the preacher exhorted the parents to cooperate with the grace of God and consider it a distinct privilege that their sons were chosen to serve as altar boys.

I have often asked altar boys if they were going to be priests? They generally answered: "Father, I never thought of it." In some instances just such a casual question from a priest might plant in the heart of the altar boy the seed of a priestly vocation. Later on that boy may become a priest. What a thrill and joy for an older priest if a young priest comes up to thank him for that question in the sacristy after Holy Mass many years ago!

(Continued on page 168)

SEPTEMBER'S SAINTS

Sept. 8 —

Nativity of Mary

The birth of our Blessed Mother Mary caused little concern or interest to the world at large. Even her own parents scarcely dreamed that their singularly blessed child was destined to become God's Mother. Thousands of mothers live ordinary, insignificant lives and are hardly known except to their few intimate friends. Yet they are souls extremely pleasing to God because their upright lives resemble that of His spotless Mother, Mary. Ask the Blessed Mother to obtain for us all the virtue of humility. Make today a real family celebration in honor of Mary's birthday and begin the day by attending Mass and receiving Communion together.

Sept. 9 — St. Peter Claver

Patron of Negro Missions is the title conferred upon this zealous sixteenth-century Spanish Jesuit. For forty years he labored untiringly among the Negro slaves at Cartagena in Colombia. Opposition from within and without hindered his work, but the love of Christ urged him on, and he is said to have baptized 300,000 Negroes. There are some 13 million Negroes in this country, 97 percent of them are outside the True Fold. That most precious of gifts, our faith, was not given us to hide under a bushel, but to save our souls, and, in a very real sense, to help our neighbor save his. Many persons hinder, or at least delay, the Negro's acceptance of the true faith by acts of injustice, uncharitableness or scandalous lives. Let's make sure we never become guilty of such things in our relations with Negroes. Pray today for the success of all Catholic missionaries in the work of converting the Negro to Christ.



"Virgin most pure,
Star of the sea,
Pray for the sinner,
O pray for me!"

Sept. 14 — Exaltation of the Holy Cross

It is not surprising that devotion to the Cross has always been practiced in the Church. Through the Cross Christ redeemed mankind. To the Jews the Cross is a stumbling-block; to the unbeliever it is foolishness, but to the believer it is the power of God and the wisdom of God. Until the eighth century the Church celebrated the feast of the Finding of the true Cross on this day. Since the eighth century the feast of the Exaltation is celebrated

on this day and the former feast has been transferred to May 3. The feast of the Exaltation of the Cross resulted from the victory of the Emperor Heraclius over the Persians who had stolen the true Cross in the year 614. Overjoyed at recovering the precious Cross, Heraclius decided to carry it through Jerusalem to the basilica situated on Mount Calvary. As he reached the gate leading to Calvary, he experienced a strange sensation which prevented him from going on. Both the emperor and those about him were at a loss to explain his inability to proceed. Then the Bishop of Jerusalem approached and told Heraclius if he wished to advance to put aside his regal splendor and costly vestments and imitate the poverty and humility of Christ. The emperor put on a simple garment and in bare feet took the Cross on his shoulders and proceeded without difficulty to Mount Calvary. Many of our crosses and trials are so burdensome because we lack Christ's spirit of willing and humble submission. Pray for this spirit today that we may carry our crosses willingly and faithfully to the end of our lives.

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Vows

Seven major seminarians of St. Augustine's Seminary made their public profession of vows on June 21. Frater Arthur Winters, S.V.D., of Pleasantville, New Jersey, and Frater William Adams, S.V.D., of Cambridge, Massachusetts, consecrated their lives forever in the religious life by taking upon themselves the Perpetual Vows of Poverty, Chastity and Obedience.

Those who renewed their Religious Vows for one year are Frater Edward Adams, S.V.D., Detroit, Mich.; Frater Vernon Dauphin, S.V.D., Opelousas, La.; Frater Mark Figaro, S.V.D., Lafayette, La.; Frater Carlos Lewis, S.V.D., Balboa, Canal Zone; and Frater Curtis Washington, S.V.D., Coconut Grove, Fla.

Congratulations to these young men who have sacrificed their lives in the service of Almighty God. They are supported by the fervent prayers of their religious confreres, relatives and friends.

Paint!

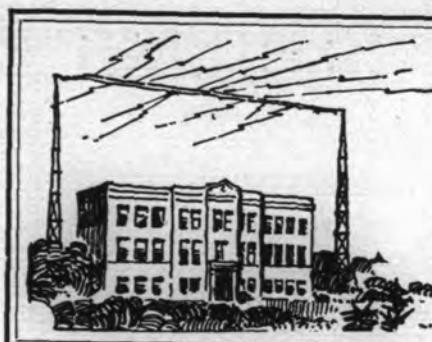
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July Fourth

A day of fun. The morning was spent in competitive games, which included a 100-yard dash, wheelbarrow

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Seminary

BROADCAST

St. Augustine's Seminary, Bay St.
the only Catholic Negro Seminary

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Movies

During the summer Father John Kemper, prefect of the seminarians, procured several educational pictures for



THE NEW ENTRANCE TO THE SEMINARY
This is the work of Mr. T. Boucree of New Orleans, La.

Seminary News

BROADCAST from
Seminary, Bay St. Louis, Mississippi
the Negro Seminary in America



the community. Most enjoyable were "School for Dogs," "William Tell," "Target for Night," "The Grain That Built a Nation," and "Brazil."

Visitors

Rev. John Hild, C.M., Superior of Vincentian Missions in the Panama Canal Zone, spent two days with us here at the Seminary. Father Hild visited and conversed quite familiarly with Frater Carlos Lewis, S.V.D., who also hails from the Canal Zone.

The major seminarians discovered an interesting conversationalist in Father Hild and enjoyed immensely his informative news and data about the missions of Panama.



ANCE TO THE SEMINARY GROUNDS
 of New Orleans, La., father of our Frater Thad. Boucree

Farewell Celebration

Rev. Harold R. Perry, S.V.D., who was ordained to the priesthood here at the Seminary last January, returned again to the Seminary after a month's vacation spent at his home in Lake Charles, La. On the evening of July 12, the major seminarians with their Rev. Prefect honored our newly ordained colored priest with a missionary farewell celebration.

This final "get-together" opened with the singing of the school song, followed by refreshments. Then Father Perry and the seminarians did a little laugh-provoking reminiscing. Frater Winters livened matters up by leading the group in singing.

After bidding all good-bye, Father Perry departed the next morning for Immaculate Heart of Mary Parish in Lafayette, Louisiana, where he assumed his duties as assistant pastor.

3 GOOD WAYS to help the Colored Missions

1. Buy quality brown mahogany bead rosaries with untarnishable oxydized crucifixes and center-pieces: assembled with Sterling silver wire and chain — handmade specially by our seminarians.
\$1.25 each
2. Buy Sterling silver religious cruciform medals with imported Sterling silver chains. (24 inches).
\$2.60 for a medal and chain
3. Buy children's Sterling silver imported chains (22 inches) with Sterling silver Saints' medals attached.
\$1.95 for medal and chain

ROSARY DEPT.
St. Augustine's Seminary
Bay Saint Louis, Miss.

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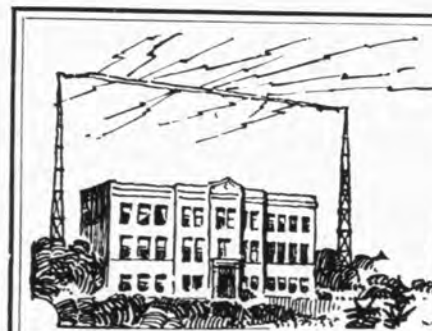
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GRANDPA'S CUFF BUTTONS

ARTHUR WINTERS, S.V. D.

"Jenny! Jenny! the quavering voice of Grandpa Henry wandered feebly down the steps and out into the yard where two lively black-eyed children were chattering under the sycamore tree. With a farewell laugh toward her friend, little Jenny, in her checkered red dress, dashed for the side door. Entering the house she quietly slipped up the stairs and bobbed up at her grandfather's side, her eyes alight with love and kindness. But the next moment her little face puckered up into a mock expression of exasperation and severity.

"Now, Grandpa, don't tell me you've dropped that cuff button again!"

The old man, gazing into the upturned brown face, laughed softly.

"Chile," he sighed, "them ole buttons jes' seem to pop outa my fingers and scuttle under th' bed, ever'time I pick 'em up. Find it for me, chile. I would get it but, you know, I got sore knees. I'm goin' out walkin', honey. What d'you want from th' store?"

Dropping to her knees, Jenny peered under the bed.

"Grandpa, your knees aren't sore. They're just stiff, 'cause you don't use them, that's all." Her swift little brown hand darted into a dark corner, and retrieved the errant cuff button. She stood up. "Which way are you goin', Grandpa — toward Father Michael's? He'd be awfully glad to see you."

"Huh!" the old man snorted, as the girl deftly inserted the button in its proper place. "What would I

want to see *him* for? An' about my knees, young missy," he defended as he pinched her nose, "why, they're really sore with rheumatism or sumpin'. Why, some nights, I kin hardly bend 'em."

"You could bend 'em if you'd kneel on 'em more." Jenny began, but Grandpa Henry had already reached for his hat and cane. His little granddaughter won every-time, so why argue with her? Same with her mother. There was no talking with them or against them. In fact, he had so often, gracefully or otherwise, withdrawn on coming to a point of difference with his daughter-in-law or her little girl that he likened himself to a turtle drawing its head back into the quiet of its shell.

"I'll bring you a lolly-pop from th' store, honey," he called back over his shoulder as he carefully descended the steps.

Jenny's remarks about his knees and Father Michael had set him thinking. But they were thoughts which had been much with him for the past three days. And curiously enough, his thoughts of the past three days had been concerned with the distant past, the past of twenty-six years ago. Twenty-six years! On one far-away day, he remembered, he had told Father Michael, a new missionary to their district, that men of his — Samuel Henry Crane's — caliber didn't need religion, nor priests. Father Michael had chided him gently, which had caused him to say many bitter things which would have been better left

ST. AUGUSTINE'S MESSENGER

unsaid. But his very last words were the ones the people remembered, and were the ones for which he had become notorious. "Listen, priest!" he had said, "whenever anybody sees *ME* down on *MY* knees, then it's time to send for you! See?"

That made him famous — or infamous. People took it up, remarked about it to his face, whispered about it behind his back. It had in fact become a community saying, an adage. The townfolk talked about things being "as hard as Grandpa Henry's knees." A difficult task was said to be "as hard as getting Grandpa Henry to kneel down." A good man was spoken of as being "as straight as Grandpa Henry's leg." And so on. What pained Grandpa Henry very much was the fact that his reputation seemed to affect even the children, who were shy and ill at ease when talking to him. Perhaps it was his imagination, but they seemed to eye him with awe no matter what he had to give them. It pained him to see them lapse into silence when he neared and watch him pass with large polite eyes.

Samuel Henry Crane was not a bad man. He had raised a good family of four, had seen them attend the parochial school, had watched them disperse after the death of his wife. Fred, one of his boys, still lived in the old home with his wife, Mabel, and two children, Jenny and Bobby. In their fresh and loving company, Grandpa

Henry watched himself grow old. And for the last twenty years or so he had grown old warily. That is, he wanted to know just about when his time was up. He didn't want to be taken too much by surprise.

This afternoon the sun was warm. The trees that reached far enough out over the road to give shade were a welcome blessing to him. Where was he going? He was not quite sure, except that he felt he had to get out and go. He didn't have much time left. An acquaintance hailed him from a cool seat in a porch. He halloed back but couldn't stop to talk. He walked slowly on, a thoughtful frown on his fine old brow.

And then it dawned on him that he had unconsciously approached the small bungalow where Father Michael



"Grandpa, you dropped your cuff button again!"

lived. He could see the place around the bend, and beyond it he could see the high white sides of the church, — "Where everybody goes but me," he thought sadly. His steady pace brought him opposite the rectory. Looking over the fence, Grandpa Henry could see clear into the front room. He could even see a picture on the wall with his old eyes, and he wondered what it depicted.

"Hello, Mr. Crane, are you looking for me?" a quiet voice broke in on his musings.

Grandpa Henry's head jerked around and there, standing beside a big evergreen tree, was the priest. Dressed in his long black cassock, a friendly smile on his kind face, he

ST. AUGUSTINE'S MESSENGER

had interrupted his reading of the breviary to greet his old hostile acquaintance. The suddenness of the meeting upset Samuel Henry Crane. It made him lapse back into his old self, the old stubborn irreligious self that knew the priest only with a half-sardonic smile, a muttered word of greeting, or a curt nod.

"No! — no!" he blurted out. "Just out for a walk. Why should I be looking for *you*?"

"Oh, I don't know," Father Michael answered pleasantly. Then nodding his head with its black biretta toward the bungalow, he continued, "But you were looking so intently at the rectory, that I thought you might have something on your mind."

"Humph!" — with a brief snort, Grandpa Henry nodded abruptly and passed on down the walk. And every step he took away from that spot was a reproach. He knew now why he had come out walking. He wanted to see that priest. Why? Well, he wanted to see him, that was all. And here, he had muffed his chance. Pride alone kept him from turning in his tracks and seeking out Father Michael.

Thus he strode along the dusty road, seeing none of the beauties of the afternoon, neither blue jays in their majestic flight, nor blue sky with its puffy patches of cloud, nor the golden sun slipping down the western side of the heaven. Grandpa Henry just didn't have a heart for anything now.

The following afternoon found Grandpa Henry walking with the slight hesitant steps of old age along the same car-rutted road. This time he had been more definite

with himself. He was really going to see Father Michael — just for a friendly chat, of course. He would talk to the priest as one acquaintance to another. The Father had been so pleasant yesterday, that his own conduct must have seemed rude. Maybe they could be friends, or at least better acquaintances, he thought as he trod along.

Today another peculiar thought occupied his mind. He was a clock that was running down and there was no one to rewind him. He needed somebody competent to wind him so that he would last over the Great Divide.

As he turned the bend of the road toward the rectory, a small gray car ran down the driveway, turned into the road and sped past him, raising a long trailing cloud of dust. Samuel Henry Crane caught a glimpse of the bushy gray hair of Father Michael behind the wheel, and then the car was gone. He stood gazing after it with his mouth half open for almost a full minute before he became aware that he was being watched. Two pairs of eyes from one window, and three from another, all wondering what he — Grandpa Henry — was doing, gazing so longingly after Father Michael. In a little while tongues would be wagging up this street, then down the next, then up the next, and so on, until his business would be public business. He almost ground his teeth in his chagrin. He had missed the splendid chance of seeing the priest yesterday, and now today, he had come too late. His old eyes caught sight of two heads in the window of the house across the street.

ST. AUGUSTINE'S MESSENGER

"Let 'em look!" he muttered. "If I want to see th' priest, what's it to them?" Growling he slowly hobbled his way home.

The next morning found Grandpa Henry making his feeble way up the front steps of the rectory — just for that friendly chat he had promised himself yesterday. He had swallowed his pride. After all, two men living in the same town should know each other better. Smiling shyly and nervously, he pressed the front door button. He did this three times in impatient succession, but there was no response. The house was quiet. He heard nothing inside, no step, no movement. Where in blazes was that priest? In the past when he wasn't wanted, seems he was always around to bump into. Now, can't even catch him to say a word to him.

Again feeling himself watched, Grandpa Henry looked across the street. There were two heads framed in a window. A woman with a baby in her arms was standing watching him from the porch. She called over to him in a high nasal voice that fairly grated on his soul.

"You looking for Father Michael, Mr. Crane? He went out about an hour ago. What you want to see him for? Maybe I could tell him when he comes back."

Samuel Henry Crane's feeble old voice almost choked as he replied: "No! Don't tell 'im nuthin'!" As he stepped gingerly down the steps, he was muttering deep in his throat: "You dod-rotted nosey old gossip! You want sumpin' to chew on, eh?"

He turned his steps homeward. So she wanted something to chew

on, eh? She already had it. Him! chasing around like a blasted idiot trying to see a Catholic priest! Huh! HUH! That was the last of that! He knew what he was going to do. He was old, but there was still some life in him, and he was going to stir it up.

He brooded through dinner so that Mabel thought he was sick. But no. He was just figuring out his evening. He was going to put on his good clothes — his glad rags — and go stepping out. He'd get Jim Surrey and Ike Boudell, both old fellows like himself. Together they would go down to Phil's poolroom, and drink and play all evening. They would have a regular rousing good time, telling old stories and recalling old laughs. With them he could be free and easy, not having to watch his words all the time.

After dinner Grandpa Henry laboriously climbed the stairs to his room. Slipping into a pair of brown tweed pants and a blue shirt he didn't feel so hot about his idea, but slightly worried. However, that would wear off during the evening. He reached for his cuff buttons, and cradling one in his trembling right hand, tried to insert the other in his left sleeve. With a merry bounce it slipped from his fingers, dropped to the floor and rattled its way into a dark corner under his dresser.

Samuel Henry said something painstakingly under his breath. For a half-minute he stood there, a frown of impatience working his mouth. Then looking at the short legs of the dresser, he sighed: he might not be able to find that cuff button in a thousand years.

ST. AUGUSTINE'S MESSENGER

"Jenny — Jenny!" his quavering old voice wandered down the steps and out into the yard, seeking, seeking, but Jenny was nowhere around. Grandpa Henry was disgusted. Here his evening was passing and he was held up because of one cuff button. But he needed it. It went with the rest of his outfit. Well, it seemed that he would just have to get down on his knees and look for it himself.

With a lusty sigh, the old man bent down his aged joints and lowered himself, first one leg, then the other, to the floor. My, he was stiff! My, he was old! In fact, he was older than he was stiff. Or was he stiffer than he was old? His mind lingered on this possibility before he finally got down to the business of finding his cuff button.

With one hand as support, he carefully bent over, and passed the other along the floor close to the wall. Success! He grasped the cuff button and straightened his aching back, breathing heavily. His heart was beating a little faster, too, and he laid his hands over it, tenaciously holding the button meanwhile. A sound at the door caused him to turn his head. It was Bobby.

The little bright-eyed boy, peeking into the room just after Grandpa Henry had straightened up, saw his old grandfather on his knees, his hands clasped prayer-like before his breast, his mouth and brow mirroring the unaccustomed exertion of his efforts with an expression similar to pain. The old man saw a small replica of his son, gazing in open-mouthed astonishment at him. Before he could say a word, the boy was off like a small tornado.

Down the steps dashed Bobby, shouting: "Mama, Mama — Grandpa is upstairs on his knees prayin' and his face says he's awful sick! Shall I go for Father Michael?"

There was a hurried consultation, and then Bobby was off, the patter of his shoes gradually dying out on the hard dirt road.

Samuel Henry Crane heard it all. He hadn't even stirred from his knees, but he heard the flying footsteps of the child as he dashed from the house to the road. He heard the hurrying steps of Mabel as she came upstairs to his room. In a moment she was by his side, her strong young arm around his shoulders.

"Pa" (he liked that), "what's the matter? I *thought* you were sick even at dinner. Now, Bobby's gone for Father Michael. Let me help you up to this rocker."

Grandpa Henry didn't answer for awhile. He just smiled slightly up at her face with its expression of daughterly concern. He was just an old man, an old man who was going to be straightened out. He felt a little like crying. But he felt more like laughing, or rather giving a satisfied chuckle. Here he had been chasing Father Michael for three days, half-knowing what he wanted. Now, quicker than you could say "Jack Robinson," Father Michael was coming and he was sure of what he wanted to do. Many years of burden are pretty heavy to bear alone. A spring housecleaning, that's what he was going to get. Ha! Life sure was a slick duck. Spend all your time beating around a bush and Providence would make it all right in the end (if you wanted it to. He did!).

ST. AUGUSTINE'S MESSENGER

Grandpa looked up at his daughter-in-law, worriedly waiting for him to say something. Without getting off his knees he smiled:

"I'll stay here jes' a little while longer. I got to catch up on my prayin', you know. I'll be goin' at it steady from now on — as long as I'm here. But here, daughter," he held the cuff buttons out to her, "slip those blamed things into place, will you?"

The Priest Who Is Never Satisfied

(Continued from page 151)

while he and his assistant (poor man!) moved their few earthly belongings to the second floor of the erstwhile convent, letting the carpenters convert the whole first floor into schoolrooms.

Now I ask you, dear Readers, how many of you would like to live upstairs over a few rooms full of lusty-lunged youngsters? Well, Father Warren not only liked it, but was very proud of the fact that he had solved his own little "housing" problem.

However, his satisfaction did not last very long. Last September many more children applied for admission, more than Father, with all the goodwill in the world, could hope to accommodate. Frantically Father rushed out to Plateau, Ala., where he has a dependent mission, tore down an old building, hauled the parts into Mobile and added them onto his combination rectory-school and thus acquired one more classroom.

Yet, new pupils continued crowding in. And because Government priorities hindered any more build-

ing, Father Warren as a last resort, finally divided his 80-pupil first grade into two parts, the second part of which he put on a sort of "swing shift."

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Eight years ago Heart of Mary School had 7 high school graduates; last year there were 35. This year the Heart of Mary graduation exercises were held in the Mobile Cathedral! And still Father Warren is not satisfied. He wants more money with which to build more classrooms to accommodate more children in order to win more souls for Christ.



"Are we glad to go to the Sisters' school?
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Father Joseph Kempinski writes from Pine Bluff, Ark.:

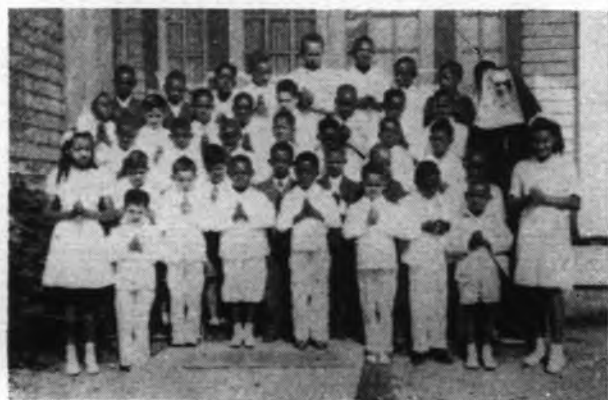
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FIRST COMMUNION CLASS

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We invite men and women in the Armed Forces to write to us. Your letters will be published on this page for the benefit of the folks at home. — ED.

Dear Father: — Enclosed you will find a money order for \$5.00 to help your work. Even in my present location overseas I have received benefits from your work, since your own Father Bowman has said Mass for us for about two months. He's a tireless worker and a very likable priest and chaplain. However, last Sunday he was moved from this island, and we all miss him very much. In the short while he was with us he made one convert and did much good among us.

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Rest assured we shall always remember you and your work in all our prayers, that you may continue to send good workers like Father Bowman out here where we really need them. May God bless all your efforts.

*Willie L. Martell, EM 2/C, USNR
C/o Fleet P.O.
San Francisco, Calif.*

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Also, remember me in your prayers, which I know that you will. We are over here now, but I hope to be home soon. So may God bless all of you. Yours in Christ,

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C/o P.M. New York, N.Y.*

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CHILDREN'S CORNER



My dear Boys and Girls:

Howdy! After a pleasant vacation we are all together again. And by the way, if any of you missed Mass during the summer, or if you haven't been to Confession and Communion for weeks, or perhaps for months, then you had better see about straightening these things out this very week. Then we will all be happy together again.

And here is interesting news! Beginning right now I am going to start something brand new in the CHILDREN'S CORNER — a "What-Does-Your-Name-Mean?" department. Everybody has a name; some people have four or five. But, do you know what your name means? Well, here is your chance to find out. Every month from now on several names of both boys and girls and their meanings will be printed in the CHILDREN'S CORNER.

And they will be CHRISTIAN names! You see, the Catholic Church wants mothers and fathers to give their children the names of Saints, and not the names of pagan gods or heroes of fairy tales or movie actors and actresses. The Saints have lived good lives and are the special friends of God. The Church wants us to be like them, therefore she tells our parents and pastors to give each one of us a Saint's name both at Baptism and at Confirmation. The idea is that each one should learn something about his particular Patron Saint and then try to be like him or her in loving and serving God.

Furthermore, our Patron Saint will give us special help in life because we are named for him and have put ourselves under his protection. Therefore, if any of you are getting ready for Baptism or Confirmation, be sure to pick out Patron Saints for yourselves and become close friends with them.

WHAT DOES YOUR NAME MEAN?

Can you tell me what your name means? No? Well then, *I* will tell *you*. Here are a few of the more common Christian names with their meanings. Some of the Saints who bear these names are also given. Look at them; maybe your patron is among them. If not, just have patience; more names will be printed here next time. (*Note: the date given before each Saint's name is the day and the month on which his or her feast is celebrated.*)

Joseph (also Joe)

comes from a Hebrew word and means: "He shall increase," "He shall add."

Some of the Saints who have this name are:
March 19 — ST. JOSEPH, Spouse of the Blessed Virgin Mary and Foster Father of Jesus.

March 23 — ST. JOSEPH ORIOL, Spanish priest.

June 3 — BLESSED JOSEPH MKASA African martyr.

July 20 — ST. JOSEPH BARSABAS, one of the 72 Disciples of our Lord; a bishop and martyr.

Aug. 27 — ST. JOSEPH CALASANCTIUS, Spanish priest and founder of a religious order (the Piarists).

Sept. 18 — ST. JOSEPH OF CUPERTINO, Italian Franciscan priest.

Josephus

is the Latin word for Joseph and has the same meaning.

ST. AUGUSTINE'S MESSENGER

Josephine (also Jo, Josie)
is the feminine English word for Joseph and means: "She shall increase," "She shall add."
Oct. 23 — BLESSED JOSEPHINE LE-ROUX, French Ursuline nun.

Josepha
is the feminine Latin word for Joseph and has the same meaning as Josephine.
Feb. 14 — BLESSED JOSEPHA MARY OF ST. AGNES, Spanish Augustinian nun.

MY MAIL BAG

Dear Father Howard: — I am in the 6th grade. My name is Mary L. Bowman. I am 12 years old. I was glad when you came to visit our school. I am a Catholic, and I wish you were here to see us again.

Pray for me and I will pray for you. I am trying to be a good girl until you come back again. Yours truly,

Mary L. Bowman, age 12
1326 Reynold Street
Augusta, Ga.

It's a bargain, Mary; we'll pray for each other. And keep on trying to be a good girl whether I get back or not. But I do hope to get back to Augusta someday before I start drawing an old age pension.

Dear Father Howard: — This is the first time I am writing you. I have been reading the **CHILDREN'S CORNER** and the other articles in **ST. AUGUSTINE'S MESSENGER**, and really I enjoyed reading them.

Of course, I am not living in a Catholic

diocese, but otherwise I go to Mass every Sunday and Holy Communion once a month. May God bless you. Respectfully yours,

Cleo Chambers, age 13
Plaucheville, La.

My dear Cleo, you do live in a Catholic diocese; Plaucheville is in the Diocese of Alexandria. But I suppose you meant to say that you do not live very close to the Catholic church and that you have to go a long way, perhaps many miles, to get to Mass on Sunday. If that is the case and yet you do not miss Holy Mass on Sunday, then you must be very dear to the Lord because you are making big sacrifices for Him. Sometimes when you are on your way to church, walking or riding over miles of dusty or muddy roads, please say a little prayer for those people who live a whole lot nearer to church but do not go to church on Sundays.

* * *

I AM THINE

I am Thine own, Dear Lord;
No other can claim me.
I am Thine own both now
And in Eternity!

* * *

Until the next time, pray that the teachers in all the Colored Missions may be able to bring their pupils closer to God this year.

FATHER HOWARD, S.V. D.
Bay Saint Louis, Miss.



These 5th and 6th grade boys and girls of St. Peter's School, Pine Bluff, Ark., deserve a lot of credit. They formed a mission club, sold lunches to the other children during recess, and cleared \$10.00 which they sent to St. Augustine's Seminary, Bay Saint Louis, Miss., to help educate a boy of their own race for the Priesthood. St. Peter's School is conducted by the Missionary Sisters Servants of the Holy Ghost

CHILDREN'S CORNER



My dear Boys and Girls:

Howdy! After a pleasant vacation we are all together again. And by the way, if any of you missed Mass during the summer, or if you haven't been to Confession and Communion for weeks, or perhaps for months, then you had better see about straightening these things out this very week. Then we will all be happy together again.

And here is interesting news! Beginning right now I am going to start something brand new in the CHILDREN'S CORNER — a "What-Does-Your-Name-Mean?" department. Everybody has a name; some people have four or five. But, do you know what your name means? Well, here is your chance to find out. Every month from now on several names of both boys and girls and their meanings will be printed in the CHILDREN'S CORNER.

And they will be CHRISTIAN names! You see, the Catholic Church wants mothers and fathers to give their children the names of Saints, and not the names of pagan gods or heroes of fairy tales or movie actors and actresses. The Saints have lived good lives and are the special friends of God. The Church wants us to be like them, therefore she tells our parents and pastors to give each one of us a Saint's name both at Baptism and at Confirmation. The idea is that each one should learn something about his particular Patron Saint and then try to be like him or her in loving and serving God.

Furthermore, our Patron Saint will give us special help in life because we are named for him and have put ourselves under his protection. Therefore, if any of you are getting ready for Baptism or Confirmation, be sure to pick out Patron Saints for yourselves and become close friends with them.

WHAT DOES YOUR NAME MEAN?

Can you tell me what your name means? No? Well then, I will tell you. Here are a few of the more common Christian names with their meanings. Some of the Saints who bear these names are also given. Look at them; maybe your patron is among them. If not, just have patience, more names will be printed here next time. (Note: the date given before each Saint's name is the day and the month on which his or her feast is celebrated.)

Joseph (also Joe)

comes from a Hebrew word and means: "He shall increase," "He shall add."

Some of the Saints who have this name are:
March 19 — ST. JOSEPH, Spouse of the Blessed Virgin Mary and Foster Father of Jesus.

March 23 — ST. JOSEPH ORIOL, Spanish priest.

June 3 — BLESSED JOSEPH MKASA, African martyr.

July 20 — ST. JOSEPH BARSABAS, one of the 72 Disciples of our Lord; a bishop and martyr.

Aug. 27 — ST. JOSEPH CALASANCTIUS, Spanish priest and founder of a religious order (the Piarists).

Sept. 18 — ST. JOSEPH OF CUPERTINO, Italian Franciscan priest.

Josephus

is the Latin word for Joseph and has the same meaning.

ST. AUGUSTINE'S MESSENGER

Josephine (also Jo, Josie)
is the feminine English word for Joseph and means: "She shall increase," "She shall add."
Oct. 23 — BLESSED JOSEPHINE LE-ROUX, French Ursuline nun.

Josepha
is the feminine Latin word for Joseph and has the same meaning as Josephine.
Feb. 14 — BLESSED JOSEPHA MARY OF ST. AGNES, Spanish Augustinian nun.

MY MAIL BAG

Dear Father Howard: — I am in the 6th grade. My name is Mary L. Bowman. I am 12 years old. I was glad when you came to visit our school. I am a Catholic, and I wish you were here to see us again.

Pray for me and I will pray for you. I am trying to be a good girl until you come back again. Yours truly,

Mary L. Bowman, age 12
1326 Reynold Street
Augusta, Ga.

It's a bargain, Mary; we'll pray for each other. And keep on trying to be a good girl whether I get back or not. But I do hope to get back to Augusta someday before I start drawing an old age pension.

Dear Father Howard: — This is the first time I am writing you. I have been reading the **CHILDREN'S CORNER** and the other articles in **ST. AUGUSTINE'S MESSENGER**, and really I enjoyed reading them.

Of course, I am not living in a Catholic

diocese, but otherwise I go to Mass every Sunday and Holy Communion once a month. May God bless you. Respectfully yours,

Cleo Chambers, age 13
Plaucheville, La.

My dear Cleo, you do live in a Catholic diocese: Plaucheville is in the Diocese of Alexandria. But I suppose you meant to say that you do not live very close to the Catholic church and that you have to go a long way, perhaps many miles, to get to Mass on Sunday. If that is the case and yet you do not miss Holy Mass on Sunday, then you must be very dear to the Lord because you are making big sacrifices for Him. Sometimes when you are on your way to church, walking or riding over miles of dusty or muddy roads, please say a little prayer for those people who live a whole lot nearer to church but do not go to church on Sundays.

* * *

I AM THINE

I am Thine own, Dear Lord;
No other can claim me.
I am Thine own both now
And in Eternity!

* * *

Until the next time, pray that the teachers in all the Colored Missions may be able to bring their pupils closer to God this year.

FATHER HOWARD, S.V.D.
Bay Saint Louis, Miss.



These 5th and 6th grade boys and girls of St. Peter's School, Pine Bluff, Ark., deserve a lot of credit. They formed a mission club, sold lunches to the other children during recess, and cleared \$10.00 which they sent to St. Augustine's Seminary, Bay Saint Louis, Miss., to help educate a boy of their own race for the Priesthood. St. Peter's School is conducted by the Missionary Sisters Servants of the Holy Ghost

ST. AUGUSTINE'S MESSENGER

The Altar Boy of Today...

(Continued from page 154)

All priests are much concerned in the future well-being of the Church which will ultimately depend upon the young priests. Now is the time at the beginning of the school year to look around for prospective candidates for the priesthood. In his ever-inspiring Encyclical on the Holy Priesthood, the late Holy Father, Pius XI, stated: "All should do their utmost to increase the ranks of strong and zealous workers in the vineyard of the Lord."

One of our good young colored Fathers, who was ordained a priest some months ago at St. Augustine's Seminary, chanted his First Solemn Mass at home. The Bishop of the diocese graced the occasion with his presence in the sanctuary. He wrote me that he felt thrilled when he saw the large church actually jammed with people and later heard from the good pastor that four other boys of the parish also were studying for the priesthood — the fruit, no doubt, of the vocational talk which that zealous Bishop had given at the Confirmation in that church.

It is always a great joy for anybody to have encouraged a boy in becoming a priest. A lady, who has adopted one of our seminarians, wrote me that her family considers it a decided privilege to help a colored boy to the altar.

Let us remember the kindly words of St. Vincent de Paul who in season and out of season encouraged youths to become priests: "No matter how we seek, we shall always discover ourselves unable to

contribute to anything greater than to the making of good priests."

BOOKS

PRAYING WITH THE POVERELLO by Sister Mary Aloysi Kiener, S.N.D.; 210 pp., price \$1.50; Frederick Pustet Co., Inc., Cincinnati, Ohio

A book that takes the prayer of St. Francis of Assisi — "Lord, make me an instrument of peace!" — searches into its profoundest meanings and, with the help of quotations from modern leaders, both religious and civic, makes it applicable to our own times and conditions. Offers calm and soothing reading in these troubled times.

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ST. AUGUSTINE'S MESSENGER
Bay Saint Louis, Miss.

Help the Colored Missions with prayers and alms.

REMEMBER OUR FRIENDS

"It is therefore a holy and wholesome thought to pray for the dead..." (2 Mac. 12:46)

In your charity please pray for the repose of the souls of:

Rt. Rev. Monsignor William Leen, who died in Dubuque, Iowa, May, 1944;

Rev. W. A. Dostal, who died in Fort Atkinson, Iowa, June, 1944;

Mrs. J. Olier, who died in Houston, Tex., June, 1944;

Mrs. A. Guidry, who died in Abbeville, La.; June, 1944;

Thomas Wright, age 13, who died in New Orleans, La., May 19, 1944;

Sister Agnes Marie, S.H.F., who died at Holy Family Convent, New Orleans, La., July, 1944.

May their souls and all the souls of the faithful departed, through the mercy of God, rest in peace. Amen.

STUDENT BURSES

A Burse, or Scholarship, of \$5,000 will take care of the complete education and training of one of our students for the priesthood. Won't you help us complete one of the following incomplete Burses?

Sacred Heart	\$4,120.45
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St. Matthias	839.50
St. Jude	574.00
St. Elizabeth	500.00
Holy Ghost	185.87
St. Madeleine Sophie Barat	125.75

Any amount large or small will be appreciated. Send donations to

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St. Augustine's Seminary
Bay Saint Louis, Miss.

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American Negro Missions!

ST. AUGUSTINE'S MESSENGER

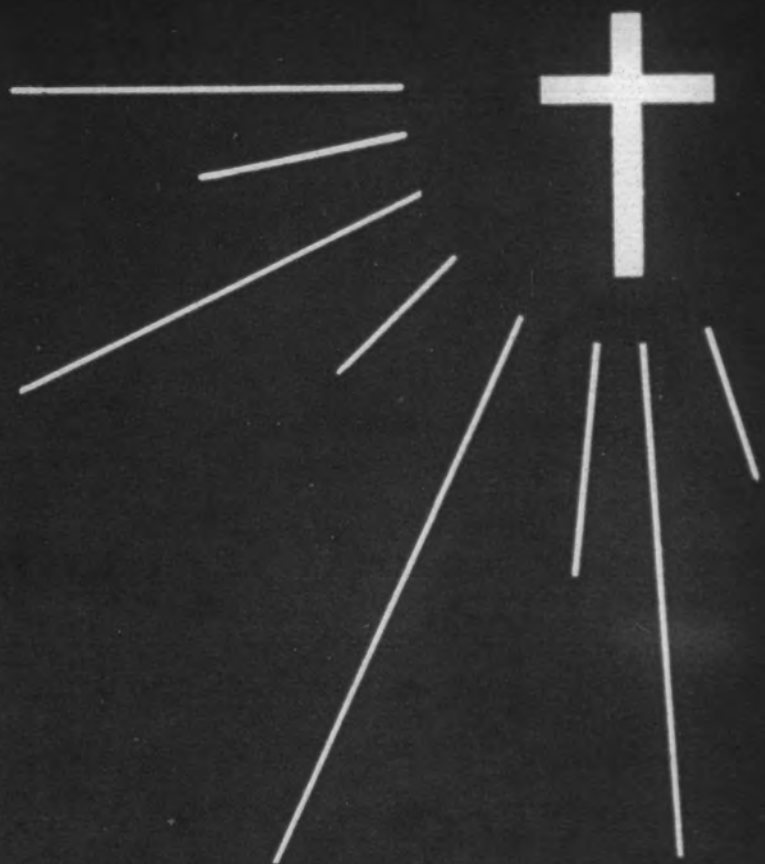
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ST. AUGUSTINE'S MESSENGER, Bay Saint Louis, Miss.

St. Augustine's



M

ESSENGER

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AUGUSTINE'S
SEMINARY
BAY SAINT LOUIS, MISS.

PUBLICATION OFFICE
TECHNY, ILLINOIS

Vol. XXII, No. 8
OCTOBER, 1944

Postmaster: See inside cover



DARLINGS OF THE HOME MISSIONS



"No, I'm not a real soldier!"

says little Captain Terry

"All the real soldiers are busy in the camps or at the front trying to win this war.

"I'm just a make-believe soldier, but I've got a mighty important job — sellin' War Bonds. I heard that some folks've stopped buyin' bonds 'cause they think the war is already won. Well, the real soldiers tell me that there's lots more fightin' to be done yet, and they don't want the folks at home to let them down.

"So that's why I come to remind you to

"Help the boys over there to hurry back over here —

BUY MORE BONDS!"

Captain Terry gives some good advice. And now let us add two suggestions:

1. The many big jobs won't last long after the war; and neither will the big money, unless you are wise and invest it in war bonds, or insurance, or savings accounts or property **NOW**.
2. If you want to "lay up treasures for yourself in Heaven," then give to charitable works now while you are able.

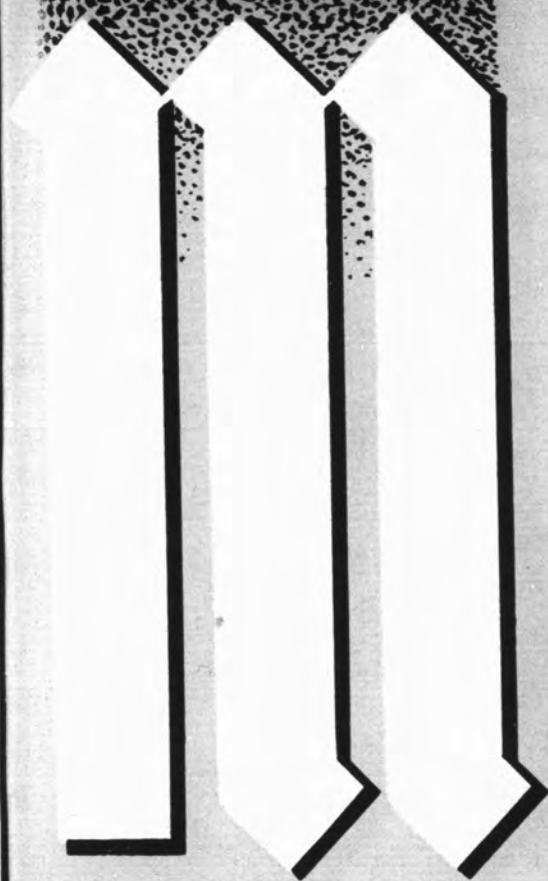
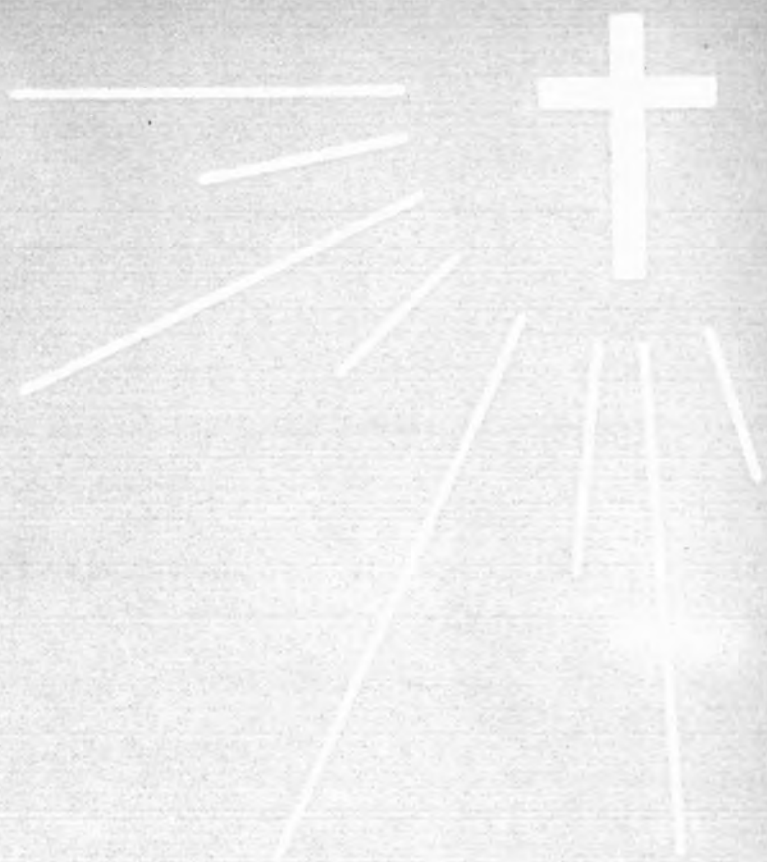
One very deserving charitable work is the support of poor students who are preparing for the priesthood. You can help your country and help us, and at the same time help yourself, by taking out one or more bonds (**Series F or G**) in the name of St. Augustine's Seminary.

For further information write:

REV. FATHER RECTOR

St. Augustine's Seminary, BAY SAINT LOUIS, MISS.

St. Augustine's



ESSENGER

ST.
AUGUSTINE'S
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BAY SAINT LOUIS, MISS.

●
PUBLICATION OFFICE
TECHNY, ILLINOIS

●
Vol. XXII, No. 8
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Postmaster: See inside cover



DARLINGS OF THE HOME MISSIONS

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- Our Christmas cards are reasonable in price — 21 cards and envelopes boxed — only \$1.00 (please add a few cents for packing and postage)
- Our Christmas cards give you an opportunity to help us educate poor students for the priesthood

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AGE — From 16 to 30

HEALTH — A sound mind in a sound body

EDUCATION — Average or better. Our Brothers are not ordained priests; need no further schooling.
Whatever his education, training or experience, each candidate will find suitable occupation.

EXPENSES — None

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TO MAKE THE
WORK OF THE
CATHOLIC
CHURCH
AMONG
NEGROES
BETTER
KNOWN

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"The Magazine with a Message"

TO AID THE
Cause for which
S.V.D.
MISSIONARIES
ARE WORKING —
MORE
NEGRO PRIESTS
AND
RELIGIOUS

A Catholic magazine, published monthly, except July and August, at Techny, Ill., by St. Augustine's Seminary, Bay St. Louis, Mississippi. Subscription \$1.00 a year. Proceeds are used for the education of colored students for the priesthood.

Entered as second-class matter January 1, 1940, at the post office at Techny, Illinois, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of Oct. 3, 1917, authorized July 19, 1918.

Editor: CLARENCE J. HOWARD, S.V.D.
ST. AUGUSTINE'S SEMINARY BAY SAINT LOUIS, MISS.

Volume XXII

OCTOBER, 1944

Number 8

MISSION SUNDAY, OCTOBER 22

In the problem of postwar planning the question of mission aid is one that brooks no denial. It is a need which must be met, not alone in the future, but in the immediate present as well. For this reason we wish to announce to our readers the importance of Mission Sunday observance held on October 22 at the request of His Holiness, Pope Pius XII, under the auspices of The Society for the Propagation of the Faith.

The men and women in our armed forces have viewed first hand the glorious achievements of our missionaries at home and in the foreign field. Now we realize, as perhaps never before, the need for spiritual as well as monetary aid if our bishops, priests, Brothers and Sisters are to continue their gallant role of "Soldiers of Christ." They must be sustained by our prayers for the conversion of souls, the strengthening of the missionaries themselves, and the fostering of vocations for this apostolate among the youth of America. Finally they must be aided by help which will make it possible to rebuild the thousands of stations which have been destroyed during these long years of devastating warfare. Therefore on Mission Sunday, October 22, we ask our faithful people in prayer and almsgiving to answer this universal call to help the missions of the Catholic Church at home, in the Far East and in the Near East.

For further details contact the Diocesan Director of The Society for the Propagation of the Faith.

RT. REV. MSGR. THOMAS J. McDONNELL
National Director



LULLABY FOR A FISHERMAN'S SON

ARTHUR C. WINTERS, S.V. D.

Sleep, little Baby, sleep,
Bright is the evening star.
Your father wades knee-deep
On some cool sandy bar;
Out where the pelican flaps
His wings in the darkening skies,
Father will come, perhaps,
Before you have closed your eyes.

Sleep, little Bay-child, sleep.
Your father guides his boat
Out where the waves are steep
In the Gulf's deep-sounding throat;
Out where the seagull veers
And cleaves gray sky in his flight,
There — there your father steers
His long way home tonight.

Sleep, little child of the Bay;
Little elf of the happy hours;
For busy has been your day,
Like a bee's in the midst of flowers.
Dear father is coming soon;
The sea-wall sounds his tread;
Surely the evening moon
Spreads gold on his weary head.

Sleep, little Baby, for
I hear a step on the walk,
And a firm strong hand at the door,
And a voice pitched low in talk;
A face is above you now,
Wind-hewn and damp with foam;
And a dear rough hand on your brow;
Father is home — is home!

CATHOLIC DOCTRINE

"We 'tolerate' something evil, like sickness, insult or war. But we 'appreciate' and 'love' that which is good. Therefore, no true Christian should be satisfied with extending 'tolerance' to the Negro. Since he is our brother sharing with us the same sonship of a Common Father, God, the Negro should receive from every Christian worthy of the name an uncompromising manifestation of fraternal charity."

MOST REV. JAMES A. GRIFFIN, D.D.
Bishop of Springfield, Illinois



Church of the Immaculate Conception, Augusta, Ga.

Peaches Grow in Georgia, So Do Missions

CLARENCE J. HOWARD, S.V. D.

- 2,353 Colored Catholics in Georgia
- are cared for by 47 Missionaries

The gentleman who once asked me if there were any Catholic Negroes in Mississippi would certainly be surprised to learn that there are Catholic Negroes even in Georgia — 2,353 of them, to be exact!

Of course, 2,353 does not seem such a big number when compared with 1,085,000, the total number of Negroes in Georgia (Georgia has a bigger Negro population than any other State — 10,000 more than even Mississippi), but a good start has been made and the Georgia Colored Missions are growing.

The Diocese of Savannah-Atlanta, which takes in the whole State of Georgia, has 8 Colored Missions, which include 7 churches and 6 schools. There are a senior high school, a junior high school, a boarding school for girls, and a clinic. 1,683 children are enrolled in the

schools. Eleven priests, 36 Sisters and 4 lay teachers form the personnel of these missions. Ten of the priests are members of the Society of African Missions and one is an Oblate of Mary Immaculate. Of the Sisters, 27 are Missionary Franciscans of the Immaculate Conception, from Newton, Mass., and 9 are Sisters of the Blessed Sacrament, from Cornwells Heights, Pa.

Last year there were 102 adult Negro converts received into the Church in Georgia.

In the city of Savannah we find the oldest mission for colored Catholics in Georgia. At first administered by the Benedictine Fathers, St. Benedict the Moor Church was given into the charge of the Society of the African Missions in 1907. Today two Fathers of the African Missions care for about 600 parish-

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ST. AUGUSTINE'S MESSENGER



ST. BENEDICT THE MOOR CHURCH,
Savannah, Ga.

ioners, while 7 Missionary Franciscan Sisters teach 401 pupils enrolled in the nine grades of the school.

There are two other colored missions in Savannah, cared for by two other zealous African Mission Fathers — the Mission of the Immaculate Heart of Mary, with a school in which 4 Missionary Franciscan Sisters give 267 children a complete

grammar school course; and St. Anthony's Mission, where 3 Franciscan Sisters conduct a 6-grade school with an enrollment of 162.

Augusta, Ga., a city of 66,000 population, situated on the Georgia-South Carolina border, has a splendid colored mission plant. The sturdy brick Church of the Immaculate Conception was built 35 years ago. The school, with an enrollment of 403 pupils taught by 7 Franciscan Sisters, boasts of the only complete high school course in the Georgia missions. Here also is located St. Benedict's Boarding School for girls, formerly an orphanage, established in 1902 by the Missionary Franciscan Sisters. Five Sisters have charge of the institution, but the 30 boarders attend classes at Immaculate Conception School.

While conducting a mission at the Immaculate Conception Church in Augusta last fall I had occasion during one of the evening services to speak on the Universality of the Catholic Church. That night it so happened that a Filipino priest, Father Angel Pengson, who was ordained in Rome and is now stationed temporarily at St. Mary's Church in



IMMACULATE HEART OF MARY SCHOOL, Savannah, Ga. This building is the cradle of the third community of colored nuns in the United States — the Handmaids of the Most Pure Heart of Mary. The community was founded in 1916 by Father Ignatius Lissner, S.M.A., but the Sisters later transferred their Motherhouse to New York City, N. Y.

ST. AUGUSTINE'S MESSENGER

Augusta, was present for the mission services. Someone had asked, through the medium of the Question Box, a question which boiled down to this: Does the Catholic Church make distinctions based on race or color? I answered that, regardless of the actions of some individual Catholics, the Catholic Church itself does not make any such distinctions in carrying out its Divine Commission of saving souls. Not only does the Catholic Church accept all people into its fold on an equal footing as children of God, but it even takes the sons of those people, of whatever race or color they may be, and elevates them to the great dignity of the Catholic Priesthood.

"And here in this church tonight," I concluded, "you get a glimpse of this Universality of the Church, for here in the sanctuary you see a Filipino priest, a white Alsatian priest and a Negro American priest, all three fully accredited representatives of the Catholic Church and endowed with the self-same God-given priestly powers."

After the services a white Geor-



ST. PETER CLAVER'S CHURCH,
Macon, Ga.

gian came to see me in the rectory. "Father," he said with earnest good humor, "tonight in church when you spoke about the Universality of the Catholic Church, I looked around me, and I found that you priests didn't have anything on us laymen, for sitting right next to me on my



IMMACULATE CONCEPTION SCHOOL, AUGUSTA, GA.

ST. AUGUSTINE'S MESSENGER



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gian came to see me in the rectory. "Father," he said with earnest good humor, "tonight in church when you spoke about the Universality of the Catholic Church, I looked around me, and I found that you priests didn't have anything on us laymen, for sitting right next to me on my



IMMACULATE CONCEPTION SCHOOL, AUGUSTA, GA.

ST. AUGUSTINE'S MESSENGER



CHURCH OF THE
IMMACULATE
HEART OF MARY,
Savannah, Ga. Fa-
ther John Gall,
S.M.A., and a few of
his parishioners

right in the same pew was a colored man, and on my left was a Chinaman!"

Our Lady of Lourdes' Mission in Atlanta was established in 1912. The two African Mission Fathers who have charge of the mission care for about 250 Negro Catholics. Five Sisters of the Blessed Sacrament, with the aid of 3 lay teachers, conduct the parochial school which has 340 pupils. There is also a small clinic connected with Our Lady of Lourdes' Mission.

In Macon, Ga., St. Peter Claver's Church and School are fine brick structures. The school has an en-

rollment of 110 children in the 8 grades, taught by 4 Blessed Sacrament Sisters and a lay teacher.

In Lakeland, Ga., the Oblate Fathers of Mary Immaculate opened the Queen of Peace Mission by erecting an attractive mission church. There is no school as yet. The pastor of this church, Father Frederick Gilbert, O.M.I., also made the beginnings of another colored mission in Valdosta last year.

All of which brings me back to the title of this article which asserts — and so do I — that peaches are not the only things that grow in Georgia!

ST.
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BOARDING
SCHOOL,
Augusta, Ga.,
for girls.
Established
1902 and conducted
by the Missionary
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St. John the Baptist Mission, Lake Village, Ark.

Franciscans Open Mission in Arkansas

A new Colored Mission has been opened at Lake Village, Ark. It is in charge of Father Angelus Schaefer, O.F.M., a Franciscan friar of the Cincinnati Province.

Father Angelus, who had been pastor of Our Lady's Mission in Kansas City, Kansas, for the past nineteen years, came to Arkansas in July of last year at the invitation of Most Rev. John M. Morris, D.D., Bishop of Little Rock. After

looking over possible sites for a new Negro mission, Father Angelus finally bought an old store in Lake Village for \$1,250.00 and, mainly through the labor of his own two hands, remodeled it into the attractive chapel seen above. Father has also added a few rooms in the back to serve as his own living quarters.

First Holy Mass was celebrated in the new mission of St. John the Baptist on Easter Sunday.



310 YEARS OF SERVICE

Sisters of the Holy Family who celebrated their anniversaries of profession at their Motherhouse in New Orleans, La., this year. Sister Mary Mercedes and Sister Mary Rita (seated 2nd and 3rd from left) celebrated their golden and diamond jubilees respectively. The others — Sisters Teresita,

Augustine, Norbert, Ursula, Eustelle, Hilarion, Adeline, and Carmelita — celebrated their silver jubilees

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A Native-built Chapel for the Chaplain

CHAPLAIN JOHN W. BOWMAN, S.V. D.

● South Sea Islanders are grateful for spiritual care

(Editor's note: *Father Bowman is one of the three Negro priests ordained at St. Augustine's Seminary, Bay Saint Louis, Miss., in 1939. He has been in the U. S. Army two years and now has the rank of captain. He is at present in the South Pacific. We pray God to bring him safely back, for our Home Missions greatly need the services of many such zealous priests.*)

Well, the Army, at least that part of it in which I am, has moved again, and we are gradually getting ourselves settled in our new surroundings. There are four other priests on this Island, and I have enjoyed their comradeship greatly. We manage to see each other at least once a week.

Shortly before we left the other island, I had the Bishop come one Sunday to say Mass and to administer the Sacrament of Confirmation to six converts.

Besides my regular work with my own outfit, and some extra work among the natives, I traveled more than a hundred miles by jeep each week to say Mass for, and administer to, soldiers in other units. Priests were very scarce, and we all pitched in to do our bit. I had some pleasant experiences in this connection, meeting friends from all over the States.

While in our former location, I served in the capacity of an assistant pastor to the natives of the island at the request of the Bishop. This gave me a splendid opportunity of administering to their spiritual needs, and I did so gladly. Periodically I went up to the village to baptize, hear Confessions, say Mass, distribute Holy Communion, and perform weddings. On these occasions, natives from the bush came over 10 miles through jungle and over hills to be present. For me, it meant three or four hours more of work after making an hour's trip up the river.

These people impressed me very much. Their devotion and faith would really put many more civilized people to shame. Their responses in unison to the Mass prayers during the *Missa Recitata* made a profound impression. Moreover, they knew just when to stand or sit or kneel during the Mass, and they did this with soldier-like precision.

For some reason, these natives became attached to me, and groups of them used to visit me several times each week. On two occasions, some came 60 miles by native canoe to sit down and talk about

(Continued on page 192)

More Negro Priests Wanted—and Needed

V. REV. JOSEPH F. ECKERT, S.V. D.

- It's up to Missionaries to promote real Catholic Family Atmosphere
- in which Vocations thrive most abundantly

During the last few months, I was privileged to address Catholic congregations in the North on the Mission Work among the Negroes in this country. Whether I made my appearance in an imposing Cathedral or a small country church, I was edified and inspired by the lively Faith displayed by the people on Sunday morning and by the untiring zeal and love for souls manifested by the priests. In spite of bitter cold or intense heat, biting wind or driving rain, the churches, as a rule, were crowded.

At all Masses I preached what is called a Mission Appeal as often as 11 times in one morning instead of the ordinary Sunday instructions. The people listened with eager attention to the narration of my wonderful experiences as a missionary

among the Negroes and to the enumeration of the many successful missionary activities carried on today by over 500 priests and 1,800 Sisters, who teach over 55,000 children in our Mission Schools. I told them about the rich harvest of converts which in recent years has reached the 6,000 mark, and of the appreciation which converts show for their faith by leading noble and exemplary lives. I mentioned the generous cooperation which our missionaries receive from their converts in maintaining and expanding the work of the church and school.

Indeed, both priests and people were very much pleased to learn that their efforts in promoting and supporting the Society for the Propagation of the Faith by alms and prayers had not been in vain. From

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"Father, you surely did open our eyes to the vastness of the Mission Work of the Church to be accomplished here at home and to the many possibilities for the Propagation of the Faith among the Negroes in our own country. You told us good and nice things about the Negroes, while the press lets us know only the crime and vice among them."

However, there was one experience which struck me as strange and made me feel sad. It was the fact that few people knew of the existence of a Seminary for Colored Priests in this country. Many were even surprised to hear that there are, in this country, 20 colored priests performing marvelous work in Louisiana, Mississippi, and New Jersey. Many labored under the impression that Negroes did not want their own priests. To others it was news that there were colored youths who had all the qualifications to study and eventually to be ordained priests just like white boys. It is amazing how deeply the vicious poison of prejudice has penetrated into the minds of really good people.

As soon as these people learned of the need for Negro priests if the Mission Work of the Church is to make steady progress and reach all classes of people, they then admired the wisdom of the Church which has always from its very beginning strongly advocated everywhere the training of a native priesthood. This experience shows how much more we missionaries must do to make our good Catholics realize not only the

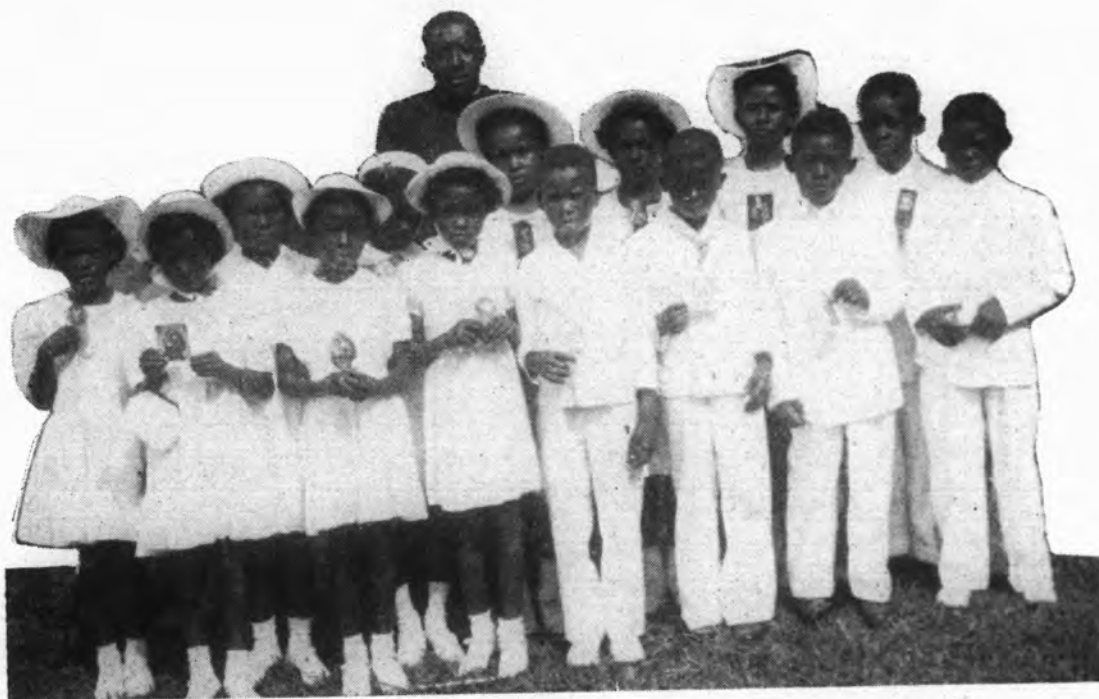
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St. Augustine's Seminary, Bay Saint Louis, Miss., does its share to train native priests. Though it is by no means an easy job, it is not at all discouraging. On the 5th of September 17 new students reported at St. Augustine's Seminary. It is interesting to note that more than 90 boys applied for admission blanks during the last few months. Many failed to follow up their application, but all showed the initial interest. Comparing this large number of applicants with the small number of a few years ago, we have every reason to feel encouraged.

Our Catholic Negro youths are waking up to the unavoidable fact that theirs might be a vocation to the priesthood — a call of God which they must heed. Our Catholic Negro families are beginning to realize more and more their responsibilities towards furnishing their quota to the priesthood of the Church. After all, priests come from good and well-established Catholic families. Even in foreign mission countries the Church generally recruits its native priests from families which have had the Faith for two or three generations, at least, and does not admit recent converts.

We missionaries know that we need more Negro priests. However, if we wish to have them soon, then we must strive to develop, in our parishes and missions, more Catholic families which are patterned after the Holy Family of Nazareth and in which love of God

(Continued on page 192)



Father Leander Martin, S.V.D., and First Communion class

IN THE BAYOU TECHE COUNTRY

On the East bank of the Bayou Teche, about three miles from the town of St. Martinville, La., stands the little mission Church of Our Lady of Perpetual Help. In little clusters about it on both sides of the bayou are the tiny homes of about 200 people, forming the community of St. John, La. Among these, and among the few hundred sugar cane farmers and croppers scattered within the radius of several miles, are almost 500 colored Catholics. The mission church is for these.

Father Leander Martin, one of the colored priests of the Society of the Divine Word, has been working among these people for the past two years. There was never a resident priest at St.

John, and even Father Martin lives at Notre Dame Church in St. Martinville where he is at the same time assistant pastor. Nevertheless, he gives all the time he can to his mission, and by dint of hard work, diligent inquiry and persevering visitations he has found 490 Catholics where before the census figures indicated only 250.

Finding that there are a few non-Catholics in the vicinity Father Martin, true missionary that he is, has set himself the task of bringing the Faith to these also. Already his apostolic zeal has brought seven adult converts into the Church within the past few months. And Father Martin is just getting into his stride!



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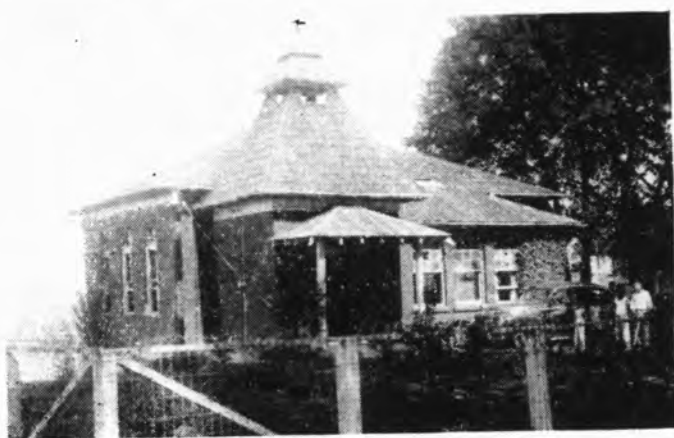
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Feast of the Assumption

The glorious Feast of the Assumption of the Blessed Virgin into Heaven was appropriately celebrated. After the Community attended High Mass at 9 A. M., the major seminarians and Brothers spent the afternoon at *Sunny Bank*, our summer beach home.

During the latter part of the evening the major seminarians put on an informal amateur night. Frater Arthur Winters was the lively master of ceremonies, and opened the program with the singing of a spiritual, as he accompanied himself on the guitar.

Refreshments and jokes followed their course and difficult tricks with cards, matches, money, etc., called forth many trick geniuses to solve them. Father Baker, who was acting prefect at that time, displayed a keen sense and technique for solving all the hard tricks — of course he is the professor of Dogmatic Theology.

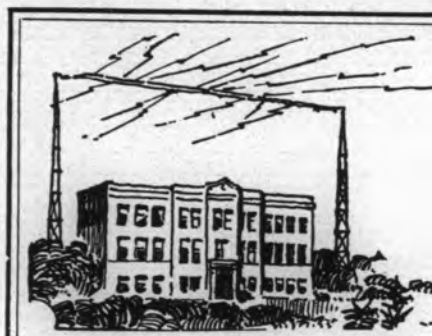
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Gethsemane Grotto

The Gethsemane is the latest concrete and rock addition to our Seminary. This grotto is built jointly with the Grotto of Lourdes opposite the east side of the main chapel.

Mr. T. Boucree, the mason who constructed this religious shrine, achieved artistic effects in this work. The outer circular walls, the barred windows, running water, ornamented concrete steps and bannisters blend and give the appearance of a castle, prison and towers.

Entering the tunnel-like passages, one views the different scenes of our Divine Savior's Sacred Passion that is, the Agony in the Garden,



Seminary

BROADCAST

St. Augustine's Seminary, Bay St. Louis, La.

the only Catholic Negro Seminary in the South

the Imprisonment, the Death on the Cross, and the Burial.

Liturgical Club

This organization of the Major Seminary is chiefly concerned with the study of the Liturgy or the various ceremonies of Holy Church. As an instructive unit, its purpose is to acquaint the major seminarians with the rubrics (rules) of liturgical and religious service.

At the recent meeting of the club two informative papers were read and discussed before the body. First,



THE GROTTTO OF OUR LADY OF LOURDES
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"The Song of Bernadette." The Community was privileged to see this masterpiece of film production gratis at the local theater. This wonderful movie with Catholic setting was highly enjoyed by all. This particular point was evident from the continuous comments, which were eagerly discussed by all concerning this excellent novel by Franz Werfel.

The actors, with Jenifer Jones starring, rendered an appealing portrayal of the great and miraculous story of Lourdes, France. The heroic virtues practiced by the little peasant girl, Bernadette Soubirous, gave forth many good moral lessons to the audience. What a novel and what a show!

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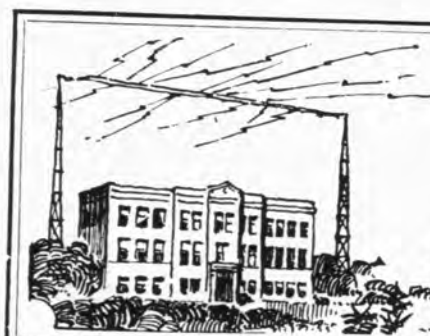
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A GREAT CREDO

RUTH TAYLOR

To me there was one moment at the Negro Newspaper Publishers Convention that was a high point in all the conventions I have recently attended.

It was the reading of the "Credo for the Negro Press" written by P. Bernard Young, Jr., of the Journal and Guide. There was only one thing I didn't like about it — and that was, it specified that this was a credo for the "Negro" Press. I wish Mr. Young had not confined it to one group but had made it apply to all newspapers. It is too good to be restricted.

While the Credo was designed as a yardstick for editors, there are great phrases contained in it which should be a credo for all — whether they be leaders or followers — who are trying to bring about the fullest expression of democracy in our daily life.

"I shall be a Crusader, but I will not permit my fervor nor the rightness of my cause to provoke abandonment of cardinals (of journalism) of accuracy, fairness and objectivity." Imagine what would be the effectiveness and power of a fighter who was never tripped up by his own prejudices!

"I shall be ever on guard that I will not forget the greatest good for the greatest number while seeking deserving benefits for those small group disadvantaged by denials of them." A leader who is mindful, even in the heat of controversy, of the needs of all, is a leader who can win not only rights but acceptance and good will for his followers.

"I cannot deny or overlook my people's vices and shortcomings. Neither will I permit their virtues and good attributes to be hidden or denied." To be too proud to alibi, too fair to minimize the good, too just to allow disparagement of a group because of an individual, bespeaks that inner poise which is the hallmark of the man who has thought things through.

"I will knowingly say (print) nothing with malice nor permit the exploitation of my people (columns) by self-seekers and narrow special interests." To be too big for hatred and petty prejudices, to be too courageous to accept aid from those who are motivated only by self-interest, to be too sure of the rightness of one's cause to stoop to malicious talk, that is a yardstick for any leader and for any people.

This is a great credo. Would that we all could be worthy of it!



READING ABOUT THE MISSIONS

**ST.
MATHILDA'S
MISSION
SCHOOL,
Eunice, La.**



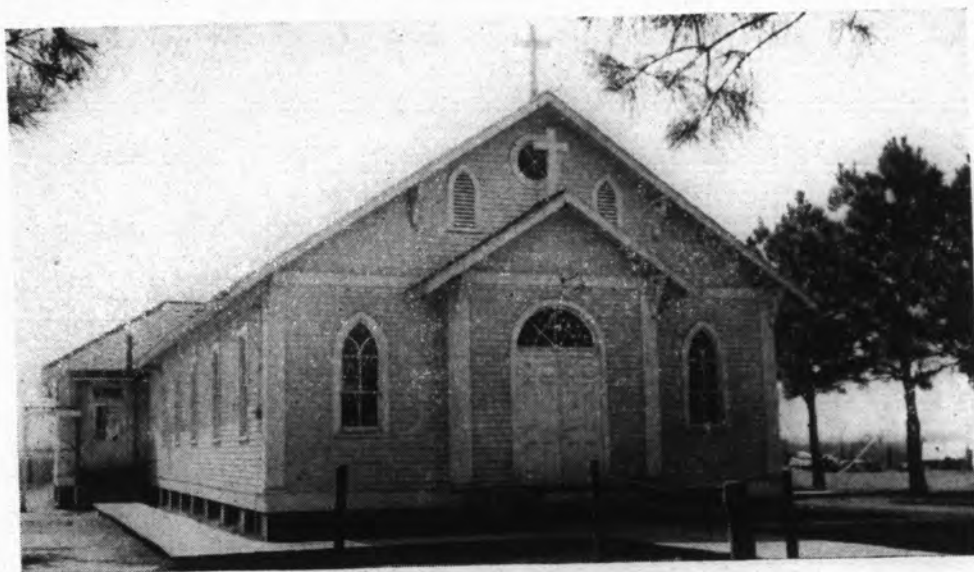
SISTERS STAFF TWO MORE RURAL SCHOOLS

This fall the Sisters of the Blessed Sacrament from Cornwells Heights, Pa., are teaching for the first time in two more Catholic rural schools. These schools, both in Louisiana and both in the care of the Josephite Fathers, were formerly staffed by lay teachers.

Three Sisters are stationed at Our Mother of Mercy School, Church Point, La., which has an enrollment of 124 pupils; and three other Sisters are at St. Mathilda's School, Eunice, La., which has 105 pupils. Both schools are grade schools.

The community of the Sisters of the Blessed Sacrament was established in 1891 at Torresdale, Pa., by Mother Katharine Drexel, for the purpose of working exclusively in the Negro and Indian Missions of this country. The community now numbers 447 professed Sisters and novices.

The Blessed Sacrament Sisters conduct schools and mission centers for Negroes and Indians in 9 archdioceses and 15 dioceses scattered throughout 20 States.



**MOTHER OF MERCY
MISSION, Church
Point, La.** The two
rooms at the rear of
the church are used
as classrooms for the
3rd, 4th, 5th, 6th, and
7th grades, while a
small cabin has been
remodeled for the
little tots

A GREAT CREDO

RUTH TAYLOR

To me there was one moment at the Negro Newspaper Publishers Convention that was a high point in all the conventions I have recently attended.

It was the reading of the "Credo for the Negro Press" written by P. Bernard Young, Jr., of the Journal and Guide. There was only one thing I didn't like about it — and that was, it specified that this was a credo for the "Negro" Press. I wish Mr. Young had not confined it to one group but had made it apply to all newspapers. It is too good to be restricted.

While the Credo was designed as a yardstick for editors, there are great phrases contained in it which should be a credo for all — whether they be leaders or followers — who are trying to bring about the fullest expression of democracy in our daily life.

"I shall be a Crusader, but I will not permit my fervor nor the rightness of my cause to provoke abandonment of cardinals (of journalism) of accuracy, fairness and objectivity." Imagine what would be the effectiveness and power of a fighter who was never tripped up by his own prejudices!

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MOTHER OF MERCY MISSION, Church Point, La. The two rooms at the rear of the church are used as classrooms for the 3rd, 4th, 5th, 6th, and 7th grades, while a small cabin has been remodeled for the little tots

OCTOBER'S SAINTS

Oct. 3 —

Little Flower

In 1888 Theresa Martin, a winsome French girl of fifteen years, entered the austere Carmelite Order at Lisieux, France. Nine years later, at the age of 24, she died in the monastery at Lisieux where she had spent her entire religious life. But in that short space of nine years, she attained such heights of sanctity that God has been pleased to work unnumbered miracles through her. She died in 1897 and, in less than thirty years, was raised to the honors of the Altar, a canonized saint. Her way to holiness she called her "little way . . . but a sure way." Her famous autobiography would make an excellent Christmas gift to those in the service. She is the patroness of all foreign missions. Today beg her to exert her powerful influence with God for those many missions that have been destroyed or damaged since this war began.

Oct. 7 — Feast of the Holy Rosary

As the breviary is the divine office of the priest, so is the Rosary rightly called the divine office of the laity. Today's feast commemorates the very important victory of 1571 over the Moslems, obtained by the Church by recourse to Mary through the use of the Rosary. Both the Church and her enemies realize the powerful influence of the Rosary. Thus the one encourages its recitation while the other strives to prevent and abolish its use. The recitation of the Rosary by the entire family in the evening is one of the finest Catholic devotions. It is being increasingly practiced in this country. How about you? Pray the Rosary today for Mary's protection over all suffering the hardships of war.



**"O Queen of the Holy Rosary!
Each mystery blends with thine
The sacred Life of Jesus
In every step divine."**

Oct 17 —

St. Margaret Mary

God chooses the weak and the lowly to do His work. We are given good proof of this in the saint whom the Church honors today. Margaret Mary from the earliest years had a tender devotion to the Blessed Sacrament. When a young girl she contracted a prolonged sickness. She made a vow of virginity and was cured of the illness. Even before entering the Visitation Order,

she received many visions of our Lord. In 1671 she entered the community of the Sisters of the Visitation at Paray-le-Monial in France. Here she had to suffer many trials both from within and without, but they were necessary for her life-work, the propagation of devotion to the Sacred Heart. Christ appeared to St. Margaret Mary many times and made known the earnest desire to have this devotion spread throughout the entire Church. Today devotion to His Sacred Heart is one of the most richly indulgenced and fervently practiced in the Church. Consecrate the family today to the Sacred Heart of Jesus.

Oct. 29 — Christ the King

That intrepid champion of the cause of Christ, Pius XI, instituted a new feast in honor of the Kingship of Christ to be kept on the last Sunday in October, beginning in the year 1926. Catholic theology, liturgy, and above all, the Sacred Scriptures, testify to the royal power which Christ possesses. The great St. Teresa used to experience a holy thrill when singing the words: "and of His kingdom there shall be no end." What greater prayer could we make on this day than that all nations of the world may be brought more and more under the sweet yoke of His law!



FROM OUR BOYS IN SERVICE



Dear Father: — I know you are a bit surprised to hear from me. I have been here quite some time and like it real well. The weather here is always hot, but at night it is cool and swell to sleep. We have lots of bananas and coconuts to eat.

But best of all, we are lucky enough to have one of our own colored priests here to say Mass for us. He is real swell to all the boys.

My mother sent me one of your St. AUGUSTINE'S MESSENGER. It was good to see again in some of the pictures some of the old faces I know. I was glad to read about the ordination of Father Perry; I know him well. Please give him my very best wishes.

This letter leaves me feeling swell, and I hope you are the same. Please pray for me, Father. Goodbye, and keep up the good work. Yours sincerely,

*George E. Lemelle, CM 3/C
C/o Fleet P.O.
New York, N.Y.*

* * *

Dear Father: — Since last you heard from me I have advanced another step. All my thanks go to Our Lord to Whom I pray constantly.

I was in hopes of sending you a snapshot of our new chapel out here. It was dedicated to Our Lady of Victory on Easter Sunday. There was a large crowd at the Solemn High Mass. Father Joseph Buckley, S.M., who formerly taught at Notre Dame Seminary in New Orleans, is the chaplain.

Father conducted some very nice Holy Week services. As a whole they were just like the services in our own parish churches back home.

Six converts were baptized on Holy Saturday, and received their First Communion on Easter Sunday. They were confirmed during that same week.

Enclosed is a money order from some of the Catholic boys; Corporals Lawrence Gremillion, George Durant and Leopold Greaux want to subscribe for the MESSENGER. The remainder is an offering for a Mass for the repose of the soul of my deceased father.

You will not be forgotten in my prayers. Respectfully yours,

*Sgt. Francis W. Richardson
APO 322
C/o PM, San Francisco, Calif.*

* * *

Dear Father: — I have started receiving St. AUGUSTINE'S MESSENGER, and find it enlightening to one who is so far away from home. It keeps me connected with things I so greatly miss. The joy is renewed in me when I read through its pages and find out the great progress that is being made by the Seminary and its students. I have a friend at the Seminary, and was glad to see his picture in the July issue.

I haven't been able to attend Mass as regularly as I wish. However, I attend every chance I get, and when I don't, my daily tasks are constantly carried on with thoughts of God.

I am a member of Corpus Christi Parish in New Orleans, La., and I hope the people of my parish will constantly pray for the men who are over here sacrificing and doing much for a better world in which to live. We all want to return home, and we are trying with all our might to do so soon.

I wish success and happiness for everyone at the Seminary, and I want to thank all at the Seminary for their great efforts in bringing restored happiness to all of us in the Services. Sincerely yours,

*Sgt. Leonard J. Orticke
APO 350
C/o PM, New York, N.Y.*



With our SVD Fathers on the Colored Missions

Father Perry to Lafayette

Father Harold Perry, S.V. D., a native of Lake Charles, La., is now assistant at the Church of the Immaculate Heart of Mary in Lafayette, La. This is Father Perry's first appointment. He was ordained to the priesthood last January at St. Augustine's Seminary, Bay Saint Louis, Miss.

Second Graduation

St. Francis' School, which was established four years ago in Yazoo City, Miss., had its second class of eighth grade graduates this year. The graduation exercises were held in the church and, at the invitation of Father Peter de Boer, the pastor, Father Leo Woods of St. Augustine's Seminary preached the sermon. There were nineteen graduates, six of whom are Catholics. Altogether Father de Boer now has over fifty Catholics in a town where, four years ago, there were only two.

Last month these graduates returned to St. Francis' School to begin their first year of high school, and at the same time last year's graduates were advanced to the second year high. Next fall Father hopes to add the third year high to his school.

The "Open Door" Policy

Of course, everybody is *always* welcome at Holy Ghost Church in Jackson, Miss., but during the past summer the church doors were really and literally *wide open*! It happened in this way: Father Francis Baltes, the pastor, had ordered new doors and new window

sashes for his somewhat antiquated church building. When the mill had the doors just about ready, Brother Stillfried, our capable Seminary carpenter, went to Jackson, tore the old, dilapidated front doors and frame out and was waiting to put in the new doors when word came that both doors and window sashes had been burned up in a sudden fire which destroyed the mill. This was indeed unfortunate, and the situation could not be remedied for several weeks.

However, we are happy to report that, at the present writing, the new doors have been successfully installed. The windows will come later.

Mrs. Valentine Rousseve

After we had already sent last month's copy to the press, we received the sad news of the death of Mrs. Valentine Rousseve, the mother of Father Maurice Rousseve, S.V. D.

Mrs. Rousseve, a widow, was an exemplary Catholic. She was 65 years of age and the mother of 8 children, five boys and three girls. Two of her children entered the religious life: Father Rousseve, who is pastor of Notre Dame Church in St. Martinville, La., and Sister Theresa Vincent of the Holy Family Sisters, who is at present principal of St. Paul's School, Lafayette, La.

Of Mrs. Rousseve's other children, Charles is a professor and author of the book: "The Negro in Louisiana"; Ferdinand is head of the Fine Arts Department of Xavier University, New Orleans, La., and is the only colored registered architect in Louisiana; Numa



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ST. AUGUSTINE'S MESSENGER

is an artist and instructor of Fine Arts at Xavier University; René is a senior social case worker; while the other two daughters — twins — Leona and Leonie, are teaching in the Catholic rural schools of Louisiana.

The funeral of Mrs. Rousseve was held in Holy Redeemer Church, New Orleans, La. The Solemn Requiem Mass was sung by Father Rousseve, assisted by Father Charles Morrissey, S.S.J., the pastor, and Father Leander Martin, S.V. D., Interment was in the old St. Louis Cemetery. *Requiescat in pace!*

To New Guinea

Father Francis Kowalski, formerly assistant at St. Peter's in Pine Bluff, Ark., and Fathers John Hannaher and Otto Schellenberger, professors at St. Augustine's Seminary, Bay St. Louis, Miss., have been appointed to do missionary work in New Guinea.

Priests and Brothers of the Society

of the Divine Word have been doing missionary work in New Guinea since 1896. Most of the mission stations, churches and schools have been destroyed in the present war. The Bishop, 9 priests, 19 Brothers and 36 Sisters, Servants of the Holy Ghost, have been killed; 115 of the missionary Fathers, Brothers and Sisters are at present in Australia, and 50 others are reported as missing.

Twenty American Fathers of the Divine Word, among whom are the three named above, are now on their way to New Guinea to continue the missionary work so rudely interrupted by the horrors of war, and to build anew over the ashes of ruin and devastation. They ask the prayers of our readers.

Be wise and MESSENGER-ize
St. Augustine's Messenger
\$1.00 a year
Bay Saint Louis, Mississippi



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BRIGHT SPOTS IN THE NEWS

Negro Dentists' Attendance Proposed

With but fifty-three Negro dentists caring for over a million Negroes in the state of Georgia, Dr. J. H. Stegall, president of the Georgia Dental Association, recommended that these Negro dentists be invited to attend the three days' scientific sessions held annually. By so doing the standards of excellence will be encouraged and a greater number of Negroes will be moved to study dentistry. In the last ten years only one Negro dentist has been added in the state of Georgia. However, the proposal of Dr. Stegall does not include Negro membership in the dental association of Georgia.

Negro Naval Officer to Command an All-White Crew

The first Negro commissioned officer in the Navy, Lt. (j.g.) Clarence Samuels, will soon become the first Negro officer to take over full command of a coast guard patrol craft, having four officers and one hundred and ten men, all white, as his crew. Lt. Samuels is a modest, battle-seasoned, competent officer, a native of Panama, forty years of age and known throughout the service for his expert marksmanship. He once commanded a cutter in Savannah harbor and has seen plenty of action on the seas.

Negro War Plant Functions Smoothly

A perfect production record was the recommendation noted by the U. S. Quartermaster Inspection Division of the American Enterprise Association, Inc., war plant. It is

one of the few Negro owned and operated war plants in this country. Under Army and lend-lease contracts it is producing thousands of garments. Mr. O. J. Smith, the president, is a graduate of the University of Wisconsin and received his law degree from Northwestern University. The plant is located in the city of Cleveland which has a fine reputation for its race relations. The plant looks like a miniature United Nations, with Negro, Italian, Polish and Spanish employees, who are hired on the basis of qualifications. The plant has experienced no union trouble to date and does not expect to fire any racial group of employees after the war.

REMEMBER OUR FRIENDS

"It is therefore a holy and wholesome thought to pray for the dead..." (2 Mac. 12, 46)

In your charity please pray for the repose of the souls of:

Mr. Paul Delahoussaye, who died in Bay Saint Louis, Miss., July 30, 1944;

Mrs. Valentine Rousseve, who died in New Orleans, La., August 3, 1944.

May their souls and the souls of all the faithful departed through the mercy of God, rest in peace. Amen.

THIS IS AMERICA!



Courtesy Appreciate America, Inc.



"Quote and Unquote"

- What Others Are Saying Of
- And About the Negro

"The wartime fair employment policy of the nation is in many respects a continuation of our historic policy of protecting the weak in the interest of the public welfare. Just as women and children workers and injured workmen were helpless of themselves, just so are minority group workers helpless to overcome the restrictions which have historically barred them from employment because of their race, creed, color or national origin. . . .

"The 13,000,000 Negroes in America are substantially all wage-earners. In some sections of the country they are the backbone of the labor market. Therefore, if any workers are to prosper and be secure, they must be certain that Negro workers are equally prosperous and secure or the inevitable is invited; for men will try to earn the means of food, shelter and raiment even if they are forced to do so outside the framework of labor unions, or even against labor unionism."

*Most Rev. Francis J. Haas,
formerly FEPC Chairman*

* * *

"The most pressing need today, for black and white, is adequate and decent housing. If this cannot be secured through the operation of our private economy, it is an obligation that must be undertaken by the government — preferably local, but if necessary federal."

Wendell L. Willkie

* * *

"Colored soldiers there [Sicily] were operating very successfully. I heard nothing but good about them, particularly about the way they were operating in doing their job in handling supplies."

General Alvan C. Gillem, Jr.

"Denied political, economic, and social equality, a disproportionate number of Negroes have translated a deep inner frustration into an external attitude that is completely anti-social. Segregation in what we are forced with an understandable sense of shame to call the 'Christian ghettos' is not conducive to normal, social outlooks. The effects of such discrimination on the individual Negro and on the community have been disastrous and incalculable.

"The time has come to apply the remedies and to apply them quickly. These people are no longer satisfied with weasel words and insincere promises. Their demands are most reasonable. They are simply asking that they be given their rights as American citizens, rights guaranteed to them by the Constitution of this country. If the Negro is worthy to die with the white man, then he is worthy to live with him on terms of honest objective equality.

"It is the most dangerous kind of hypocrisy to wage a war for democracy and at the same time to deny the basic benefits of the democracy to any group of citizens. Any person whether he be public official, industrial leader, educator, or churchman, who advocates or practices race discrimination, is guilty of contributing to disunity — and disunity is a most dangerous enemy, since it so often prepares the soil for Fascism."

*The Most Reverend Bernard J. Sheil,
D.D., Auxiliary Bishop of Chicago*

St. Augustine's Messenger

\$1.00 a year

Bay Saint Louis, Miss.

CHILDREN'S CORNER



My dear Boys and Girls:

October is the Month of the Holy Rosary. October 7 is the special Feast of the Rosary.

The rosary is a very powerful prayer; when we say it with attention and devotion we please both God and His Blessed Mother. Seven hundred years ago St. Dominic encouraged the people in France to pray the rosary for the conversion of the heretics then living in Southern France and Northern Italy, and as a result many of these heretics were converted and brought back to the Catholic Church.

About four hundred years ago when the Turks were threatening to conquer Christian Europe, Catholics begged the help of the Blessed Mother through the devout praying of the rosary, and the Turks were defeated in the Battle of Lepanto (Gulf of Corinth) in Greece.

Now, just as the devout saying of the rosary obtained these wonderful favors from God long ago, so will it obtain special favors for us today. Make up your mind to say the rosary, or at least a part of it, every day during October in honor of the Blessed Virgin Mary for some special favor which you want, and for the end of the war.

WHAT DOES YOUR NAME MEAN?

Of course you know what your name is, but perhaps you don't know just what it MEANS. Well, here is your chance to find out. Last month I told you the meaning of the

names "Joseph," "Joe," "Josephus," "Josephine," "Jo," "Josie," and "Josepha;" and also told you about some of the Saints who have those names. Now here are some more names this time with 1) their meanings, 2) some of the Saints with those names, and 3) the feast days of these Saints. Is your name among them? If not, maybe it will be next time.

Alfred (Al, Alf)

is an Anglo-Saxon name meaning "Good counselor," "All peace."

Aug. 15 — BLESSED ALFRED, Benedictine monk and bishop.

Alfreda

is the feminine of Alfred and has the same meaning.

May 20 — ST. ALFRED, English princess and virgin.

Harold

is an Anglo-Saxon name meaning "champion," "general," "leader of an army."

March 17 — ST. HAROLD, English child martyr.

Gwendolen, Gwendolin, Gwendolyn (Gwen)

from a Celtic word meaning "white-browed."

March 28 — ST. GWENDOLEN, an Alsatian abbess.

Linus

comes from the Greek language and means "flaxen-haired."

Sept. 23 — ST. LINUS, Pope (the first after St. Peter) and martyr.

Edith

is an Anglo-Saxon word and means "happiness," "prosperity."

Sept. 16 — ST. EDITH, an English abbess and daughter of King Edgar.

ST. AUGUSTINE'S MESSENGER

MY MAIL BAG

Dear Father Howard: How are you and your missions? Our club is getting along fine.

Sometime ago we had a little party for the missions at Bowman's Dairy, that's a milk dairy in the neighborhood. We had door prizes, table prizes, and three prizes in war stamps, and refreshments were served. The dairy donated the prizes and refreshments, but we bought the war stamps. We sold tickets at 35c each.

We are going to work real hard this year so we can help the missions even more than last year. We will celebrate our 3rd anniversary next April.

We gave our pastor, Father Brambrink, some money for the missions (the Propagation of the Faith). Well, Father, we had better close now. Write soon. May God be with you. Your little friends,

The Junior Missionaries
Katherine Llorens, Secretary
3736 S. Wabash Avenue
Chicago 15, Ill.

You are doing splendid missionary work. Those missionaries whom you have helped are very grateful and very proud of you. And besides, you seem to get a lot of fun out of what you are doing. Well, that shows that helping others can make people very happy. Write again, Junior Missionaries, I am always glad to hear from you.

Dear Father: I enjoyed reading the paper about the priesthood, and also my father enjoyed reading it too. I hope we all meet again at the Seminary. I hope all the students at the Seminary are getting along well. I hope to be promoted to the 6th grade. I wish you could of been here to see our graduation play. It was a nice one. Please excuse this pencil writing. Truly yours,

Albert Thomas, 5th grade
1361 Tenth Street
Augusta, Ga.

Thanks for the letter, Albert. All the students here are well, thank you. I hope your promotion to the sixth grade has taken effect by now. If you come to the seminary when you finish the eighth grade, I shall be very happy. Meanwhile, try to study your lessons well, go to Mass and Communion regularly, and don't forget to visit Jesus in the Blessed Sacrament very, very often. I will pray for you, too. And, oh yes, the pencil writing "is excused."

Dear Father Howard: This year we had three high school graduates and eleven grammar school graduates at St. Peter's.

Last May we had 20 new colored converts to the Church. They made their First Communion on the last Sunday of May. Father Grossi celebrated the Mass. The old parishioners were overjoyed at the beautiful scene. We are all happy about this. Sincerely yours,

Bertha Chastang, 11th grade
Route 1, Box 59
Mount Vernon, Ala.

That must have been a very beautiful scene to see. I hope that you will be able to have such a scene at St. Peter's every year. Thanks for telling me all about it. Write again.

Dear Father Howard: I received the ST. AUGUSTINE'S MESSENGER and wish to express my sincerest gratitude in these few words.

I will keep you in my prayers, and ask you to remember me in yours. Yours respectfully,

Raymona Pickens, age 15
808 Monroe Street
Mobile 21, Ala.

Glad you like the MESSENGER, Raymona, and thanks for your prayers. I won't forget to remember you in mine.

Dear Father Howard: I am writing you to let you know how I enjoy reading the MESSENGER, especially the CHILDREN'S CORNER. I am seven years old. Made my First Communion at St. Peter Claver Church on Mother's Day. I am promoted to the 3rd grade.

Dear Father, please write to me. I have two little brothers, Billy and Jr. Respectfully yours,

Gary Cooper, age 7
603 Delaware Street
Mobile, Ala.

Thanks for your letter, Gary, and congratulations on making your First Holy Communion. Say "Hello" to Billy and Junior for me. I hope you will like the third grade; it's really not SO hard. Write again sometime, if you do not have too much studying to do.

* * *

Say the rosary once in a while for all the converts in the Colored Missions this year. And add a little prayer for me sometimes, too.

FATHER HOWARD, S.V.D.
Bay Saint Louis, Miss.

ST. AUGUSTINE'S MESSENGER

More Negro Priests Wanted

(Continued from page 178)

and loyalty to the Church reign supreme. It is not enough to have many individual persons as converts, but our ambition and our goal must be to bring into the Church whole families which will form the solid foundation of our Missions and guarantee their final success. Our principal work as priests must be to foster, by all means possible, a fervent spirit of prayer, of sacrifice and genuine Christian piety by consecrating our Catholic families to the Sacred Heart of Jesus. As soon as a budding priestly or religious vocation is discovered, it should be given immediate attention and nursed along by the priest and the pious mother. Then we may in confidence look forward to more boys who will be ready and eager to assume the burden as well as the dignity of the Catholic priesthood. Then only will the American Negro be converted to the Faith.

A Native-built Chapel . . .

(Continued from page 176)

America and the people there.

One day when I started to build a little chapel, about twenty of the natives volunteered their services to build a native chapel for me. I agreed, of course. These islanders constructed a very beautiful and attractive chapel which turned out to be the pride of the entire installation. The soldiers like it immensely and, as a result, the attendance at daily Mass increased a great deal. I really hated to leave my "native" chapel, but the Army must be on the run all the time.

A few days after the completion of the chapel a sad accident occurred. One of the natives who had worked on the chapel came down to see me, and was accidentally killed by a large truck right in front of the chapel. The authorities delegated me to take charge of the body. I took it up to the village. For a short while there was much crying; then the entire group gathered around the body and commenced to pray.

I left the corpse overnight in a hut with candles and a Crucifix. Next day I returned for the funeral. At Mass everybody received Holy Communion for the deceased native. Our soldiers made a concrete cross and placed it at the head of the grave. I will long remember this sad occasion, but the faith of these people I will never forget.

**The war is not yet over
BUY BONDS TODAY!**

**There are 54,000 Negro children
attending Catholic mission schools
in the United States.**

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St. Augustine's Seminary
Bay Saint Louis, Miss.

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St. Madeline Sophie Barat	126.75

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St. Augustine's Seminary
Bay Saint Louis, Miss.

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Keep abreast of the progress of the
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ST. AUGUSTINE'S MESSENGER

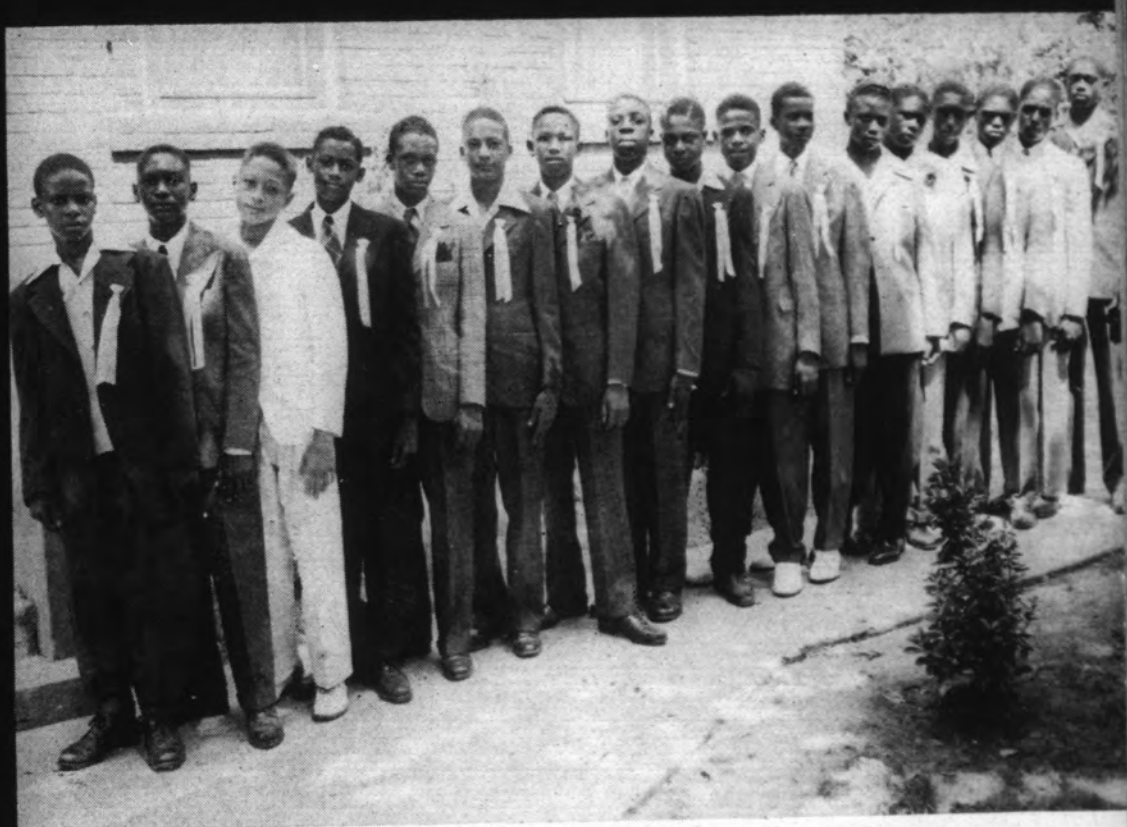
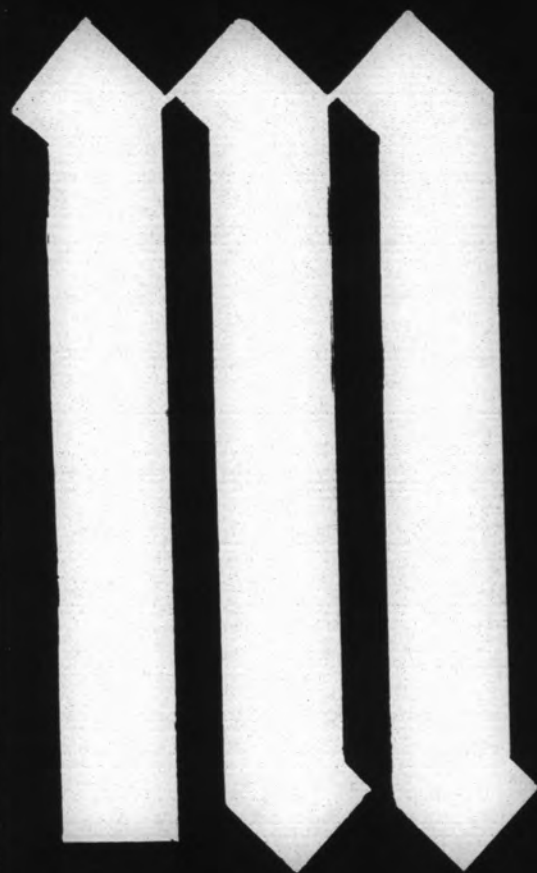
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ST. AUGUSTINE'S MESSENGER, Bay Saint Louis, Miss.

St. Augustine's



CATHOLIC HIGH SCHOOL FRESHMEN IN MISSISSIPPI
Catholic High School, Jackson, Miss.



“No, I’m not a real soldier!”

says little Captain Terry

“All the real soldiers are busy in the camps or at the front trying to win this war.

“I’m just a make-believe soldier, but I’ve got a mighty important job — sellin’ War Bonds. I heard that some folks’ve stopped buyin’ bonds ‘cause they think the war is already won. Well, the **real** soldiers tell me that there’s lots more fightin’ to be done yet, and they don’t want the folks at home to let them down.

“So that’s why I come to remind you to

“Help the boys over there to hurry back over here —

BUY MORE BONDS!”

Captain Terry gives some good advice. And now let us add two suggestions:

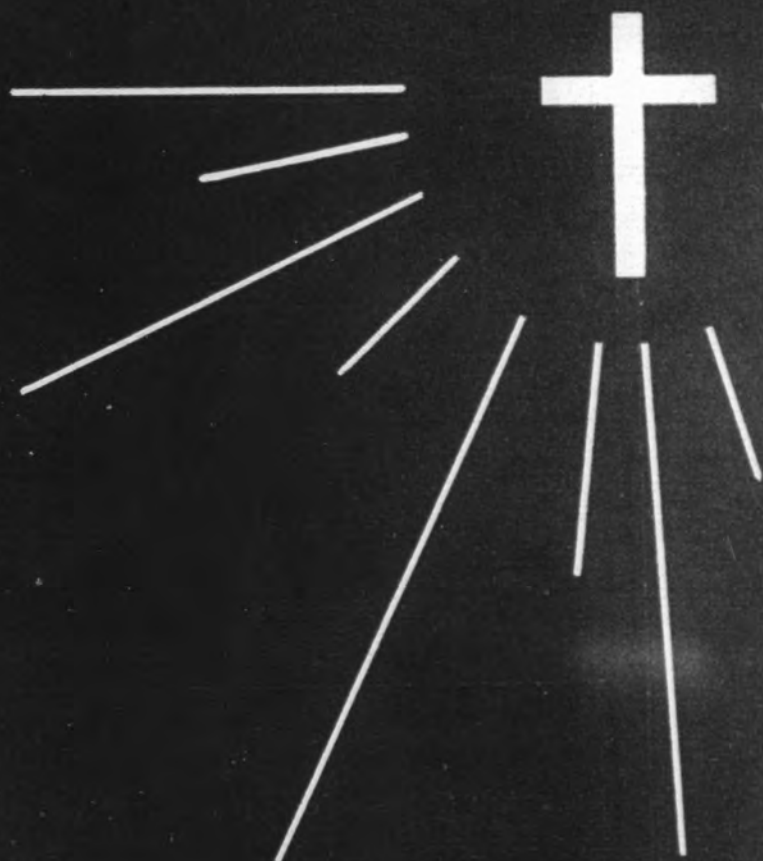
1. The many big jobs won’t last long after the war; and neither will the big money, unless you are wise and invest it in war bonds, or insurance, or savings accounts or property **NOW**.
2. If you want to “lay up treasures for yourself in Heaven,” then give to charitable works now while you are able.

One very deserving charitable work is the support of poor students who are preparing for the priesthood. You can help your country and help us, and at the same time help yourself, by taking out one or more bonds (**Series F or G**) in the name of St. Augustine’s Seminary.

For further information write:

REV. FATHER RECTOR
St. Augustine’s Seminary, BAY SAINT LOUIS, MISS.

St. Augustine's



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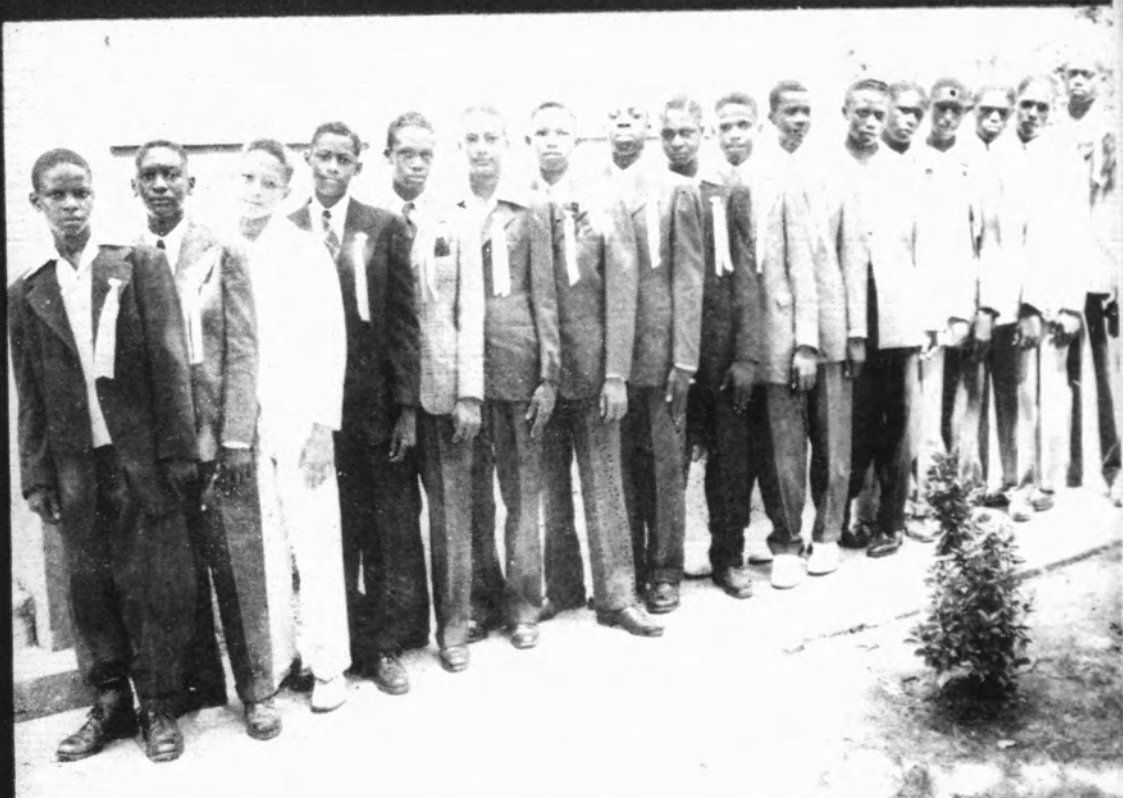
ESSENGER

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AUGUSTINE'S
SEMINARY
BAY SAINT LOUIS, MISS.

PUBLICATION OFFICE
TECHNY, ILLINOIS

VOL. XXII, No. 9
NOVEMBER, 1944

Published by the St. Augustine's Seminary



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Holy Ghost High School, Jackson, Miss.

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TO MAKE THE
WORK OF THE
CATHOLIC
CHURCH
AMONG
NEGROES
BETTER
KNOWN

● *St. Augustine's* ● **MESSENGER**

"The Magazine with a Message"

TO AID THE
Cause for which
S.V.D.
MISSIONARIES
ARE WORKING —
MORE
NEGRO PRIESTS
AND
RELIGIOUS

A Catholic magazine, published monthly, except July and August, at Techny, Ill., by St. Augustine's Seminary, Bay St. Louis, Mississippi. Subscription \$1.00 a year. Proceeds are used for the education of colored students for the priesthood.

Entered as second-class matter January 1, 1940, at the post office at Techny, Illinois, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of Oct. 3, 1917, authorized July 19, 1918.

Editor: CLARENCE J. HOWARD, S.V.D.
ST. AUGUSTINE'S SEMINARY BAY SAINT LOUIS, MISS.

Volume XXII

NOVEMBER, 1944

Number 9

Editorial

SUMMER SCHOOL'S INTERRACIAL COURSE

After writing an editorial in our September issue on Catholic colleges admitting Negro students, we were happy to learn that during the interracial discussions at the Summer School of Catholic Action, held at Regis High School in New York City, August 21-26, it was brought out that colored students are admitted to St. Elizabeth's College, Convent Station, N. J.; St. Joseph's College, West Hartford, Conn.; and Seton Hill College, Greensburg, Pa.

Refuting the oft-repeated lame excuse that white students will leave if Negro students are admitted to Catholic colleges, a member of the faculty of St. Elizabeth's College, which is conducted by the Sisters of Charity, declared: "Last year we ad-

mitted the first Negro student as boarder; none of the other students thought of leaving. In fact, today we have been obliged to open forty more rooms and we have the largest waiting list in our history."

The Summer School of Catholic Action this year included a course of six lectures on interracial justice. These lectures were attended by about one hundred and fifty priests, Sisters, teachers, social workers, and students. The discussions which followed each lecture were frank, animated and enlightening.

More of such open discussions of a matter so vital, carried on in a spirit of sincerity and charity, will help to eliminate more quickly the last remaining color barriers in our American Catholic schools.



HAPPY THANKSGIVING



STUDENT BODY OF ST. AUGUSTINE'S PREPARATORY SEMINARY
 Father Hubert Posjena, S.V. D., prefect (left), and Father Lawrence Dudink, S.V. D.,
 assistant prefect

Recruits in the Army of the Lord

Last year 17 new students entered St. Augustine's Seminary, Bay Saint Louis, Mississippi, to begin their studies for the priesthood, and this year in September 18 other new students entered.

At present there are 51 students in our preparatory department, 7 in our major seminary, and 14 in our novitiate and juniorate at St. Mary's Mission House, Techny, Ill. This makes a total of 72 colored students preparing for the priesthood as members of the Society of the Divine Word.

These seminarians hail from 18 different States, the District of Columbia, and Panama, as follows:

Alabama (1) — *Ensley*: Frater Leon Ellis.

California (1) — *Los Angeles*: Lawrence Williams.

Florida (1) — *Coconut Grove*: Frater Curtis Washington, S.V.D.

Georgia (1) — *Savannah*: James Moultrie.

Illinois (6) — *Chicago*: Donald Bourgeois, Marion Bowden, Paul Bruce, Joachim Mason and Lawrence Thornton; *Springfield*: Ivan Boykin.

Kentucky (1) — *Springfield*: Charles Edelen.

Louisiana (38) — *Abbeville*: Frater John LaBauve, Joseph Guidry, Raymond Guidry and Fisher Robinson; *Algiers*: Frater Aubry Osborn; *Baldwin*: August Thompson; *Barton*: John Foster; *Crowley*: Paul Fontenot; *Grand*

ST. AUGUSTINE'S MESSENGER

- Coteau*: William Chevis and Rufus Handy; *Klotzville*: Warren Honoré; *Lafayette*: Frater Mark Figaro, S.V. D., Frater Joseph Francis, S.V. D., and Paul Babin; *Lake Charles*: Frater Leonard Olivier, S.V. D., Frater Verlin LeDoux, Frater Hubert Singleton, Frederick Jones, Jerome LeDoux, James Perry, Linwood Singleton and Nolton Thomas; *New Iberia*: Harold Jones, Tilden LeMelle and Wilbert LeMelle; *New Orleans*: Frater Thaddeus Boucree, Linus Coignet, John Harry, Joseph Jeffrion, Coleman Jones, James Lastrape, William Oliver, Melvin Robert and Everett Williams; *Opelousas*: Frater Vernon Dauphin, S.V. D.; *Sunset*: Albert Henry; *Thibodeaux*: James Peltier.
- Maryland* (1) — *Baltimore*: Frater Paul Neale.
- Massachusetts* (1) — *Cambridge*: Frater William Adams, S.V. D.
- Michigan* (1) — *Detroit*: Frater Edward Adams, S.V. D.
- Mississippi* (4) — *Natchez*: Frater James Carter, S.V. D.; *Pascagoula*: Roland Jackson; *Vicksburg*: Leonard Rose and Vernon Washington.
- Missouri* (4) — *Kansas City*: Elmer Powell; *St. Louis*: Frater Aloysius Allen, James Abram and Philip Allen.
- New Jersey* (1) — *Pleasantville*: Frater Arthur Winters, S.V. D.
- North Carolina* (1) — *Washington*: Frater Vance Thorne.
- Ohio* (1) — *Dillonvale*: Caleb Jones.
- Pennsylvania* (1) — *Philadelphia*: Donald Robinson.
- Texas* (3) — *Houston*: Thiel Angle, Conrad Mallet and Cyprian Patin.
- Washington, D. C.* (1) — Henry Brooks.
- Canal Zone, Panama* (3) — *LaBoca*: Frater Carlos Lewis, S.V. D., Frater Gerald Lewis, and Matthias Newel; *Silver City*: Frater Kenneth Watson.

Resolution of the Summer School of Catholic Action

(New York, N.Y., August, 1944)

Whereas we have just completed a study of the problem confronting the American Negro, and an extensive consideration of the ways and means for expanding and developing American democracy through a program for Interracial Justice, we present the following conclusions and recommendations:

1. In our opinion the progress of the Catholic Interracial Movement over a period of ten years, and the definite results observed, should encourage and challenge leaders to organize local Catholic Interracial Councils wherein representative white and Negro Catholics can effectively cooperate to promote mutual understanding and secure equal justice for all.
2. Already more than a hundred interracial committees have been organized in the North to prevent hostility and conflict among Americans of various groups. Clearly, this indicates that in the coming postwar period all larger communities will establish councils to provide for local welfare and peaceful neighborhoods.
3. We believe that leaders engaged in Catholic Social Action should take the initiative within their own communities and see to it that their local councils are truly representative of all the constructive elements in American life: religion, education, industry, labor and civil authority.
4. We call attention to the program of the Catholic Interracial Council in the April issue of the "Interracial Review," entitled "A Community Program." We recommend this plan to the consideration of the leaders in the field of Catholic Social Action throughout the country, who can play so important a part in the efforts of their own communities in postwar reconstruction.



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COLORED SISTERS IN THE MISSIONS

V. REV. JOSEPH F. ECKERT, S.V. D.

- Their number is increasing
- But still many more are needed

It is a well known fact that the Church desires, encourages and actually needs a native priesthood in all countries, especially in the missions. The last two Popes, Benedict XV and Pius XI, have stated this truth emphatically, not only in special Encyclicals on the Priesthood and the Missions, but also by actions in appointing even native Bishops and consecrating them in St. Peter's Basilica, Rome, Italy. Today there is in almost every foreign mission country a flourishing native clergy. It is heartening to know that, where American or European missionaries have become victims of the war, these native priests carry on their work without interruption or let-up.

In our modern times no mission is complete without a native sister-

hood. Just glancing casually through the various mission magazine which are published by the many missionary communities in this country, one is agreeably surprised and at once impressed by the pictures or articles, showing and describing the successful work of native Sisters in our Foreign Missions, such as China, India, Japan, Africa, etc., in schools, orphanages, clinics. During the last few decades many native Sisterhoods have been founded by zealous, energetic, and far-seeing missionary Bishops. Today these native Sisters are often the only ones to teach in the schools or keep open the charitable institutions in war-torn countries.

It will be surprising to many of the readers of ST. AUGUSTINE'S MESSENGER and friends of the Ne-



OBLATE SISTERS OF PROVIDENCE
Baltimore, Md.



SISTERS OF THE HOLY FAMILY
New Orleans, La.

gro Mission Work in this country to learn that more than 100 years ago we had colored Sisters helping the missionaries among the Colored people. In May, 1824, Father Nerinckx, founder of the Sisters of Loretto, Kentucky, could boastfully write: "Two days ago 12 young ladies offered themselves at Loretto for the little veil, among them three blacks who received all the votes." Two more colored ladies joined the Loretto Sisters later on. However, for some reasons, which can be *guessed*, the laudable project was dropped. The five colored novices were released from their obligations and sent home.

More successful and enduring were the foundations which were originated by the zeal and initiative of some noble and religious colored women themselves who

were eager to dedicate their lives to the Negro Mission Work. A small group of such colored women in Baltimore, Md., assisted a young Sulpician priest, Father Nicholas Joubert, in teaching catechism. Already in 1829 they established as a religious community, the Oblate Sisters of Providence with their Motherhouse in Baltimore, Md. In the Deep South, in New Orleans, Louisiana, three young women, having been educated in France for several years, banded together in 1842 and founded the Sisters of the Holy Family, with their Motherhouse in the famous French Quarter where it still is today. It is worthwhile noting that these two religious communities were practically the only ones in this country where colored girls could become Sisters. They just eked out

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ST. AUGUSTINE'S MESSENGER

a bare existence, due to lack of candidates, of funds, and last but not least, of proper guidance. If these foundations had not been the work of God, they could not have survived. Though their beginning was humble and their growth anything but spectacular, their work has been great in teaching the children in schools, caring for the homeless in orphanages, and nursing the aged in asylums.

During the last 25 years both communities have had a phenomenal growth and expansion of their various activities which the older Sisters never anticipated and of which the Church in America and the Negro Catholics may justly be proud. The future looks bright for them and the Negro Mission Work may look forward to great assistance. The following statistics present an encouraging picture:

The Oblate Sisters of Providence, Baltimore, Md., established in 1829, have now 242 professed Sisters and Novices. They are represented in the 4 Archdioceses of Baltimore, Washington, St. Louis and Chicago; in the 3 Dioceses of Charleston, Leavenworth, and Richmond. It is interesting to remark that they have mission schools in Cuba. They look after 1 normal school, 2 boarding schools, 4 high schools, 13 elementary schools and 3 orphanages.

The Sisters of the Holy Family, founded in 1842 in New Orleans, have 240 professed Sisters and Novices, working in the 2 Archdioceses of New Orleans and San Antonio; in the 4 Dioceses of Galveston, Lafayette, Oklahoma City-Tulsa, and Mobile; in addition, they have missions in British Honduras.

(Continued on page 216)



HANDMAIDS OF THE MOST PURE HEART OF MARY
New York, N. Y.

CHAPLAINS OF THE KNIGHTS



REV. FRANCIS WADE, S.V.D.

At their National Convention held in Houston, Tex., this year the Knights of Peter Claver, an organization of colored Catholic laymen, chose the Rev. Fran-

cis Wade, S.V.D., pastor of St. Benedict's Church, Duson, La., as their National Chaplain at the request of Rev. Joseph Lally, S.S.J., former National Chaplain.

Rev. Anthony Bourges, S.V.D., pastor of the Church of the Immaculate Heart of Mary, Lafayette, La., was chosen as special Chaplain of the Fourth Degree Supreme Assembly of the Knights, while Rev. Maurice Rousseve, S.V.D., pastor of Notre Dame Church, St. Martinville, La., was selected State Chaplain of the Louisiana State Conference of the Knights.

The Knights of Peter Claver were organized in Mobile, Ala., in 1909. They have since become a national organization with over 8,000 members, including the Ladies' Auxiliary and Junior branches, who not only take an active part in the religious, civic and social life of the parishes in which they are established, but also generously promote, by personal sacrifices and financial contributions, the work of the Negro Missions.



REV. MAURICE ROUSSEVE, S.V.D.



REV. ANTHONY BOURGES, S.V.D.

ST. AUGUSTINE'S MESSENGER

a bare existence, due to lack of candidates, of funds, and last but not least, of proper guidance. If these foundations had not been the work of God, they could not have survived. Though their beginning was humble and their growth anything but spectacular, their work has been great in teaching the children in schools, caring for the homeless in orphanages, and nursing the aged in asylums.

During the last 25 years both communities have had a phenomenal growth and expansion of their various activities which the older Sisters never anticipated and of which the Church in America and the Negro Catholics may justly be proud. The future looks bright for them and the Negro Mission Work may look forward to great assistance. The following statistics present an encouraging picture:

The Oblate Sisters of Providence, Baltimore, Md., established in 1829, have now 242 professed Sisters and Novices. They are represented in the 4 Archdioceses of Baltimore, Washington, St. Louis and Chicago; in the 3 Dioceses of Charleston, Leavenworth, and Richmond. It is interesting to remark that they have mission schools in Cuba. They look after 1 normal school, 2 boarding schools, 4 high schools, 13 elementary schools and 3 orphanages.

The Sisters of the Holy Family, founded in 1842 in New Orleans, have 240 professed Sisters and Novices, working in the 2 Archdioceses of New Orleans and San Antonio; in the 4 Dioceses of Galveston, Lafayette, Oklahoma City-Tulsa, and Mobile; in addition, they have missions in British Honduras.

(Continued on page 216)



HANDMAIDS OF THE MOST PURE HEART OF MARY
New York, N. Y.

CHAPLAINS OF THE KNIGHTS



REV. FRANCIS WADE, S.V.D.

At their National Convention held in Houston, Tex., this year the Knights of Peter Claver, an organization of colored Catholic laymen, chose the Rev. Fran-

cis Wade, S.V.D., pastor of St. Benedict's Church, Duson, La., as their National Chaplain at the request of Rev. Joseph Lally, S.S.J., former National Chaplain.

Rev. Anthony Bourges, S.V.D., pastor of the Church of the Immaculate Heart of Mary, Lafayette, La., was chosen as special Chaplain of the Fourth Degree Supreme Assembly of the Knights, while Rev. Maurice Rousseve, S.V.D., pastor of Notre Dame Church, St. Martinville, La., was selected State Chaplain of the Louisiana State Conference of the Knights.

The Knights of Peter Claver were organized in Mobile, Ala., in 1909. They have since become a national organization with over 8,000 members, including the Ladies' Auxiliary and Junior branches, who not only take an active part in the religious, civic and social life of the parishes in which they are established, but also generously promote, by personal sacrifices and financial contributions, the work of the Negro Missions.



REV. MAURICE ROUSSEVE, S.V.D.



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ON THE NEGRO MISSION FRONT...

Holy Ghost Fathers Expand Work

The Fathers of the Congregation of the Holy Ghost have opened a new colored mission in Shreveport, La., in a section of the city known as Cedar Grove. The mission consists of a combination chapel and school. Holy Ghost Sisters from San Antonio, Texas, are in charge of the school. Father Anthony Walsh, C.S.Sp., is pastor.

The Mission of Our Lady of Prompt Succour, Mansura, La., which was heretofore attended by a priest from Marksville, has been made independent and given a resident pastor in the person of Father James Murnaghan, C.S.Sp. The school of 160 pupils, which was till now staffed by lay teachers, is now staffed by the Holy Ghost Sisters.

These two missions are in the Diocese of Alexandria in Northern Louisiana where the Holy Ghost Fathers also have charge of five other colored missions, namely: St. James' in Alexandria, Our Lady of

the Blessed Sacrament in Shreveport, Holy Ghost in Marksville, St. Katherine's at Hickory Hill, and St. Anthony's in Natchitoches.

New Mission in Mississippi

The Missionary Servants of the Most Holy Trinity have opened a colored mission dedicated to the Holy Child Jesus in Canton, Miss. These Fathers also have charge of another colored mission — Sacred Heart — about 20 miles away in Sulphur Springs, Miss. They have just built a school for the colored children this fall and the Trinitarian Sisters (Missionary Servants of the Most Blessed Trinity) staff it.

Unusual

Sister Mary Irene, an Oblate Sister of Providence, celebrated her Golden Jubilee as a Sister this year. Sister Irene spent all those 50 years teaching in St. Cyprian's School, Washington, D. C.



THE SINAI JEWISH SYNAGOGUE WHICH WAS PURCHASED BY THE ARCHDIOCESE OF CHICAGO in August and has now been converted into a grammar school for Corpus Christi Parish which is in charge of the Franciscan Fathers. Corpus Christi School on South Parkway in Chicago has an enrollment of 800 colored pupils. 22 Sisters of St. Francis of the Holy Family (Dubuque, Iowa) staff the school

NEGRO PRIEST TOURS USO CLUBS

ELIZABETH ODELL

● Conducts Missions, Lectures, Study Clubs

The Rev. Vincent Smith, S.V. D., well-known Negro Catholic priest and missionary, of Trenton, N. J., left Washington in September to begin a tour of USO clubs operated by the National Catholic Community Service for Negro servicemen in the southern states.

During a leave of absence from his parish duties at Our Lady of the Divine Shepherd Church in Trenton, Father Smith visited more than a dozen NCCS-operated clubs in Virginia, North Carolina, South Carolina, Georgia, Florida and Louisiana. He assisted the Directors and Moderators in organizing religious activities for Negro Catholic servicemen, including Field Masses, days of recollection, missions, and study clubs.

Father Smith's cooperation with the NCCS program of providing for the spiritual welfare of those in the armed forces and war workers began over two years ago, when he directed a three-day retreat sponsored by the NCCS of Hampton, Va., for men of Langley Field.

Father Smith was accompanied on his tour by Joseph Robichaux, Assistant to the Director of Field Operations (Negro Services).

The National Catholic Community Service, a member agency of the USO, now operates sixty-four clubs



REV. VINCENT A. SMITH, S.V. D.

for Negroes, including extensions, which provide social, recreational, and welfare services for those in the armed forces and in war industries. It is a participating agency of the National War Fund.

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Meeting of Clergy Conference

The Midwestern Clergy Conference on Negro Welfare held its semi-annual fall meeting at St. Benedict the Moor Mission in Milwaukee, Wis. One of the principal topics under discussion was "The Negro Priest and His People."

The members of the Midwestern Clergy Conference are both the religious and diocesan priests who are engaged in the work of the Colored Missions in the Midwestern and Northwestern States.

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Old St. Nicholas' in Old St. Louis

CHARLES HAEFNER, S.V. D.

- 77-year old Parish has new High School
- Advances Cause of Catholic Negro Education



ST. NICHOLAS' CHURCH, ST. LOUIS, MO.

St. Nicholas' Church, St. Louis, Mo., was built in 1866 for the German-speaking Catholics who then inhabited that particular neighborhood. Half a century later factories and warehouses began to encroach on the parish boundaries, and the old German families started moving away one by one. St. Nicholas' School building was sold to a furniture company who used it for a warehouse.

In the early 1920's, when many colored people had moved into the neighborhood, a few Jesuit Scholastics, under the able leadership of the

now Father William Markoe, S.J., started to gather the Negro children and teach them Catechism. To encourage them in their good work the Archbishop, Most Rev. John J. Glennon, S.T.D., organized the St. Peter Claver School Association in 1923.

This splendid organization rented the former school building and engaged the Sisters of the Blessed Sacrament as teachers. The school building had greatly deteriorated while being used as a warehouse, and the Association, in spite of its heroic efforts, was scarcely able to pay the rent and the increased maintenance costs. The Archbishop finally bought the school back.

In September, 1926, St. Nicholas' Church and School were entrusted to the Fathers of the Divine Word, to serve as a mission church for the downtown district and to evangelize the Negro population who meanwhile had moved into the neighborhood.

Father Joseph Holken, S.V. D., became the first pastor of a spiritual parish bounded by the four walls of the sturdy old church. His was a gigantic task, but friends were not lacking. Many of the old former parishioners gave generously of their time and money. The Little Flower Mission Club and the Helpers of St. Nicholas gave much needed assistance. Father Holken labored successfully not only in remodeling all the buildings, but likewise in increasing the school enrollment. His

ST. AUGUSTINE'S MESSENGER

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Father Charles Reinelt, the present pastor, was appointed in 1937.

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ST. NICHOLAS' HIGH SCHOOL, St. Louis, Mo., dedicated in September. Both the high school and grammar school are staffed by Sisters of the Precious Blood (O'Fallon, Mo.)

THESE GRADUATES OF ST. NICHOLAS' GRADE SCHOOL are now freshmen in the new high school. There are 500 pupils enrolled in both departments of St. Nicholas' School



The following year the Sisters of the Most Precious Blood of O'Fallon, Mo., took the school under their charge, providing teachers gratis and thus relieving the parish of a heavy monetary burden.

Due to the increased school en-

possible the acquisition of three-fourths of a city block.

The new St. Nicholas' High School building, which was dedicated on September 4 of this year, is the most recent gift of our dearly be-

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Seminarians' Retreat

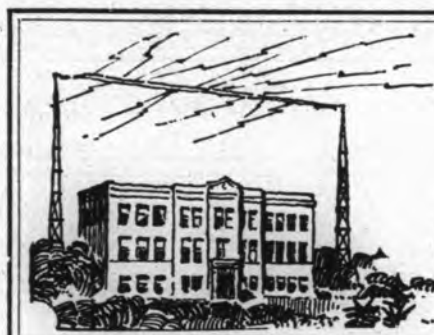
This year's retreat for the major seminarians began Sunday evening, August 27. Father Christian Baker, S.V.D., was the retreat master. Father Baker used the Spiritual Exercises of St. Ignatius for subject matter, and reviewed for the seminarians the fundamental things of the religious life.

School Opens

September 5 marked the official opening of the school year at the Seminary. At 8:30 a.m., the votive High Mass of the Holy Spirit was chanted in the main chapel. Very Rev. Joseph Busch, S.V.D., Rector of the Seminary, celebrated the Mass, while Fathers Lawrence Dudink and William Schaps



FATHER NORBERT SCHULER, S.V.D., our librarian, with an armful of new books for the library. Gifts of good books are always welcome at the Seminary



Seminary

BROADCAST

St. Augustine's Seminary St.

the only Catholic Seminary

acted as deacon and subdeacon respectively. At 10 a.m., the first classes began and once again the struggle with books was underway!

St. Peter Claver Mission Club

Last month the major seminarians convened once more in the philosophers' clubroom to discuss new business affairs and to listen to lectures on the general theme of "Convert-Making." This time Frater Vernon Dauphin was the principal speaker of the evening. Frater Dauphin's lecture dealt with a practical demonstration of the procedure to be followed when the Catholic priest first meets and speaks to a prospective group of converts. In order to exemplify his point, Frater Dauphin gave a sample of a clear, brief and impartial introductory talk to be used at the beginning of a convert class.

Election of officers for the new school year also took place. Frater Arthur Winters was re-elected president of the mission club; Frater Edward Adams, vice-president; and Frater Mark Figaro was elected secretary-treasurer. Sincere congratulations to our officers, and may they continue to promote the great mission zeal which was so manifest during the past year!

Amateur Night

September 10 saw the students gathered together during the evening for the freshmen's amateur night. The purpose of this informal program is to gain firsthand information as to the hidden dramatic and artistic talents of the new students, and at the same time to try to have them feel at home and at ease with the other students.

Well, folks, the freshmen gave the community a good show for the even-

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BROADCAST from
St. Louis, Mississippi
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Visitor

Recently Rev. B. O'Malley, C.M., a missionary from Balboa, Canal Zone, spent a pleasant afternoon here with the Fathers of the Seminary. Father O'Malley came especially to visit Frater Carlos Lewis, who also hails from Balboa. It was interesting to make the acquaintance of Father O'Malley and to listen to his informative conversation about the missions of Balboa.

Seminary Farm

The management of our farm is conducted by the Religious Brothers, and Brother Joseph is in charge. On the west side of the Seminary, the Brothers cultivate a fruitful truck garden, where most of our fresh vegetables are produced. Lately they planted thriving plots of cabbage, lettuce, carrots, onions, sweet potatoes, etc.

Adjacent to the truck garden there are the poultry and swine farms under the care of Brother Augustine. The chicken farm supplies an ample quantity of fresh eggs and meat for the year's consumption. The brood sows and fattening hogs are another source of economical meat.

The Brothers are learning and applying the advantages of scientific farming, by making use of crop rotation, inoculation of seeds, and by plowing under leguminous crops and manure.

New Brother Postulant

Francis Mannino is our new postulant for the Religious Brotherhood. He hails from Cleveland, Ohio,

and arrived here at the beginning of the school year.

After the completion of a six months' probation period, our postulant hopes to be accepted into the Brothers' novitiate and to be invested with religious cassock and cincture.

May Heaven's blessing and generous cooperation aid this young postulant for the Brotherhood!

Farm Mule Dies

"Lily," our only farm mule, died September 19. This mule worked hard and faithfully for us throughout the years. The animal's service was a decided asset to the Seminary.

Thus we are in immediate need of another farm mule. Therefore, dear benefactors and friends, we kindly request you to send or contribute to us any amount of money that you desire, for the purpose of buying another mule. We appreciate and sincerely thank you for any generous financial donation or aid which you may give to help pay for "Lily's" successor.



WEEDS WILL GET AHEAD OF YOU
if you don't keep after them, so this student decides to start a one-man extermination campaign out in the garden

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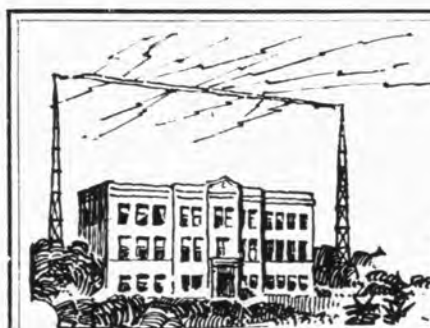
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NO COLOR LINE

RUTH TAYLOR

The New York *Herald Tribune* recently had a fine editorial on heroism citing as its examples Charles W. David, Jr., and Dave Miller. But what impressed me particularly was the caption — “No Color Line for Heroes.”

I don't have to tell you of the great record the Negroes have made in this war. Your own casualty lists, your own headlines in your own papers have stated the facts in a way more inspiring and effective than anything I could write.

But I do want to go on with the theme along other lines. To quote Mr. Justice Holmes — “For high and dangerous action teaches us to believe as right, beyond disputes, things for which our doubting minds are slow to find words of proof. An Act of Heroism grows faith in the worth of heroism.”

Intelligence is not a God-given gift to any one group, any more than it is denied to any group. There is no color line for heroes — and this does not mean merely the heroes of the battle front, great though their actions are. It means all those who

do their best, who face this life with courage, who try to help their fellowmen and to make the world better for their having lived therein.

There is no color line for heroes — there is no line a man may not cross if he is big enough. And each member of a minority group who lifts himself above the barrier lowers that barrier for the worthwhile man who follows.

Carver, Marian Anderson — oh, I could name dozens who have done it throughout the years! There is *no* color line for heroes. There is *no* color line for the really great — and the more of them we have, the more rapidly will the line disappear. That is constructive action — a crusade worth entering. No “anti” campaign here — but real work to do — real deeds of heroism to perform.

This is the challenge in the editorial. Yes, it was meant as a tribute but more surely it is as a challenge that it should be taken.

There is No Color Line for Heroes.

“To the Christian the Negro has rights as a man simply because he is a man as dear to Christ as himself.”

MOST REV. FRANCIS J. HAAS, D.D.
Bishop of Grand Rapids, Mich.

A Record for Firsts in Missouri



THE FOOTBALL SQUAD OF ST. JOSEPH'S HIGH SCHOOL, ST. LOUIS, MO. is the first Negro team to become a member of the St. Louis Catholic League. St. Joseph's High also has other "firsts": its basketball and baseball teams were the first Negro team members in the Catholic League; it is the first Negro school to be admitted into the Missouri State High School Athletic Association, the first to participate in the Missouri State Basketball tournament with 550 white teams this year, and the first to take part in the Missouri State High School track meet at Missouri University. St. Joseph's High School is conducted by the Sisters of St. Joseph of Carondelet. The enrollment is 175. Father Patrick J. Molloy is the Director of Athletics



FOR LIBERTY

EVELYN RILEY

Far away the battle cry
Breaks over the land and sea,
Brave men fighting, dying,
For grand old Liberty.

Flying planes and battle ships
To conquer air and sea,
God speed their every effort
Back safe to Liberty.

Onward, upward, ever go;
Triumphant may they be.
God save our dying, bleeding men
In the cause of Liberty.

Savior, guide our men
On land, on sea, and in the air;
If they must die for honor's sake,
Their hearts with courage fill.

And bravely let them do their parts
As only heroes will.
God save our Liberty,
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MOST REV. FRANCIS J. HAAS, D.D.
Bishop of Grand Rapids, Mich.

A Record for Firsts in Missouri



THE FOOTBALL SQUAD OF ST. JOSEPH'S HIGH SCHOOL, ST. LOUIS, MO. is the first Negro team to become a member of the St. Louis Catholic League. St. Joseph's High also has other "firsts": its basketball and baseball teams were the first Negro team members in the Catholic League; it is the first Negro school to be admitted into the Missouri State High School Athletic Association, the first to participate in the Missouri State Basketball tournament with 550 white teams this year, and the first to take part in the Missouri State High School track meet at Missouri University. St. Joseph's High School is conducted by the Sisters of St. Joseph of Carondelet. The enrollment is 175. Father Patrick J. Molloy is the Director of Athletics



FOR LIBERTY

EVELYN RILEY

Far away the battle cry
Breaks over the land and sea.
Brave men fighting, dying,
For grand old Liberty.

Flying planes and battle ships
To conquer air and sea.
God speed their every effort
Back safe to Liberty.

Onward, upward, ever go;
Triumphant may they be.
God save our dying, bleeding men
In the cause of Liberty.

Savior, guide our men
On land, on sea, and in the air;
If they must die for honor's sake,
Their hearts with courage fill.

And bravely let them do their parts
As only heroes will.
God save our Liberty,
Keep it for us still.

NOVEMBER'S SAINTS

Nov. 14 —

St. Josaphat

If ever man proved his loyalty to Christ, it was the saint we honor today, St. Josaphat. He was born in Poland and from early youth lived a life of prayer and severe penance. As the Archbishop of Polotsk he strove with all the powers of his body and soul to reunite the separated Greek-Russian Church to Rome. His labors were successful in bringing an unbelievable number of schismatics back to the true fold. The crown of his life awaited him in 1623 when he was martyred by heretics. Pray to him today for that country which has given the Church so many heroic souls, Catholic Poland.



BLESSED MARTIN DE PORRES, who died in 1639, was a saintly Negro lay Brother. His feast is November 5th

Nov. 16 — St. Gertrude

Almost 400 years before making known to St. Margaret Mary that devotion to His Sacred Heart was to be spread throughout the world, Christ appeared a number of times to St. Gertrude, a Benedictine nun in Germany. She wrote a book describing her visions and revelations and also her tender devotion to the Sacred Heart. She was made abbess of a monastery and became known for her exceptional prudence, patience and meekness towards all. Ask her to obtain for you a real generous spirit of consideration for the needs and feelings of others.

Nov. 21 — Presentation

When Mary was three years old, tradition tells us that she was taken to the Temple and offered to God by her

saintly parents, Joachim and Anne. With the exception of Christ Himself, there never was a more pleasing offering made to God than that which we commemorate today for Mary was the purest and holiest of creatures born of man. When you appear in church for a personal audience with God, do you do so in a mechanical or distracted manner? Ask our heavenly Mother to fill you with reverence, attention and devotion when presenting yourself in His presence.

Nov. 22 —

St. Cecilia

Through the strength of character and the beauty of her virtue, St. Cecilia succeeded in converting her husband and her brother-in-law to the true faith. What is more, she, who had been married against her will, warned her husband that an angel was guarding her virginity. He respected her wish to live as a virgin and soon after he was baptized actually saw the angel standing by the side of his wife. All three were martyred; Cecilia died from loss of blood caused by the gashes made by the executioner. What a splendid lesson St. Cecilia teaches the young man and woman who are keeping company — the obligation to see that the virtue of purity is not violated through any fault of theirs. Pray to St. Cecilia that the lily of chastity may bloom more and more in all your thoughts, words and deeds.

**PRAY FOR PEACE
and
BUY MORE BONDS**



FROM OUR BOYS IN SERVICE



We invite men and women in the Armed Forces to write to us. Your letters will be published on this page for the benefit of the folks at home. — ED.

Dear Father: — Again from "Way Down Under" I greet you and all at the Seminary. I hope these few words will find all in the best of health. As for myself, I am doing all right and making the best of it.

Enclosed is a money order for a two-year subscription to St. AUGUSTINE'S MESSENGER for a friend of mine, Private X——, who is in my outfit. The remainder of the money order is a small offering for a Mass for the repose of the soul of my father. The last Mass you offered for this intention was on the same day my baby sister was confirmed in Corpus Christi Church in New Orleans. I think my whole family received Holy Communion on that day.

By the way, Private X—— is a Catholic who had been away from church for some time. Since we are overseas together I have sort of persuaded him to attend Mass again. Now, we remind each other of Mass and Communion.

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May God bless you. Sincerely yours,

*Sgt. Francis W. Richardson
A.P.O. 565 C/o P. M.
San Francisco, Calif.*

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Well, Father, you will be hearing from me again. May Almighty God bless you and give you strength to carry on many, many years to come. Very truly yours.

*Pvt. James R. Smith
APO 650
C/o PM, New York, N.Y.*

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Dear Father: — I am well, and I hope you are the same. My regular monthly issue of the MESSENGER reached me last week. I also received the other reading material you sent. I wish to express my appreciation for your kindness. Accept my warmest thanks.

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"Quote and Unquote"

- What Others Are Saying Of
- And About the Negro

"Each of us must be a neighbor to our fellow man in need. Each and every parishioner must show compassion and mercy. No member of the parish may pass by unheeding and fail to be concerned with his neighbor's need. No one may have anti-Semitic or anti-Negro sentiments in his heart....

"Every parish must be the corporate expression of charity."

*The Most Rev. Edwin V. O'Hara
Bishop of Kansas City*

"If I were a Negro, I would be thankful for my heritage, for the traditions of my people, for a culture which presents such a hopeful contrast to the artificial and material elements now dominant in our modern civilization.... Above all, I would be grateful for that inherited spiritual strength, fashioned in the crucible of persecution and suffering.... I would participate to my fullest strength in the war effort... the one hope of true equality for all people everywhere. Nor would I be disheartened by the words and actions of those who, while paying lip service to democratic ideals, make of democracy a hypocritical cover for injustice.

"This war is nothing if not a battle for... the restoration of basic human rights. Our fight is against all enemies, external and internal, of these Christian American concepts. Who would hesitate to join in this crusade, to fight in brotherly comradeship for such high ideals?... If I were a Negro, I would continue unrelentingly the struggle for equality and recognition...."

*The Most Reverend Bernard J. Sheil
Auxiliary Bishop of Chicago*

"The Negro people are Americans, as such they are entitled to all the rights and privileges enjoyed by any other group in this country."

Wendell L. Willkie

"The spread of racial segregation must be vigorously opposed by responsible community leadership. It is the pattern of living which the southern enlightened leadership has found to be socially harmful and practically unworkable. Northern citizens must not thoughtlessly adopt a way of life which has already worked unquestionable harm to both whites and Negroes in our southern states....

"Industrial management, organized labor, and government share a common responsibility for protecting Negro workers against undue hardship in the release of workers from their present war time jobs.... Where industrial and labor leadership proves obdurate against assumption of proper social responsibilities, legislative leaders should begin now to frame effective legislation designed to protect the rights of all the people to all employment opportunities."

National Urban League

"The fear expressed by some white people that granting economic justice to the Negro will result in serious social evils for the white race is unjustified."

*Rev. James M. Gillis, C.S.P.
Editor, THE CATHOLIC WORLD*

**Be wise and MESSENGER-ize
ST. AUGUSTINE'S MESSENGER**

\$1.00 a year

Bay Saint Louis, Mississippi

Bright Spots in the News

Negro Cast Presents Opera in New York

A marked triumph was scored by the National Negro Opera Co., Inc., when it staged Verdi's famous opera "La Traviata" in spacious Madison Square Garden, New York City. The outstanding performances were given by Lillian Evanti, an internationally known lyric soprano, and William Franklin, an excellent baritone, whom music critics of the New York newspapers praised very highly.

Dining Car Steward Promotions for Negroes

For the first time in the history of the railroad industry five Negro waiters were promoted to dining car stewards by the Chicago and Northwestern Railroad. The promotions climaxed a fight for recognition of Negro waiters whose requests were submitted to the Fair Employment Practice Commission (FEPC). This government commission issued directives against several railroads ordering the discontinuance of discriminatory practices. The Pennsylvania Railroad Company has declared it is ready to employ qualified dining car stewards regardless of race, creed, color or national origin. It has already opened up several departmental positions to Negro labor. Since the hearing of the FEPC on the railroad complaints, over 400 Negro mechanical helpers have been hired by the Pennsylvania Railroad.

Cleveland Shows How

Cooperation and equality in job opportunities are the principal reasons for the splendid inter-racial and employer-employee relations existing in Cleveland's National Smelting Company. The training courses in skilled trades are taken by Negroes and white together. Abraham Rubin, the vice-president, is the understanding and moving force behind this exemplary democratic management, while the company's plant physician and executive shop committee chairman is a prominent Negro. The plant is organized by the Mine, Mill and Smelter Workers (CIO) Union.

Old St. Nicholas' in St. Louis

(Continued from page 203)

loved Archbishop. For six years St. Nicholas' had tried unsuccessfully to acquire an adjacent two-story four family flat. The owner remained firm in her refusal. All human means having failed, we had recourse to prayer. A novena to the Blessed Mother was begun. Startling as it may sound, the day this novena ended a call came from the owner that she was now anxious to sell. Archbishop Glennon, well knowing our lack of funds, purchased the property and gave it as a gift to his dear flock.

Prayer had helped, and so once again the heavens were stormed for the necessary funds to convert this rather dilapidated building into a modern high school. Our Lord and His Blessed Mother did not fail us; the necessary financial help came.

The new St. Nicholas' High School is fireproof throughout. The ceiling and floor have been insulated to lessen heat and noise. Ample play space and recreational facilities are available.

For the present year there are only two grades in the high school. We hope to add the third grade next year, and to have a complete senior high school within two years.

There are 500 pupils enrolled in the grammar school and high school this year, and they are taught by 9 Sisters of the Most Precious Blood.

Ad multos annos St. Nicholas'! You have touched the heights and depths, and have hardened to a diamond-clear purpose to continue your glorious mission of bringing peace to the weary and troubled, and progress and advancement in the field of Negro education!



With our SVD Fathers on the Colored Missions

New Convent

On Sunday, September 17, the new convent of the Immaculate Heart of Mary Parish in Lafayette, La., was dedicated by His Excellency, Bishop Jules B. Jeanmard, D.D. Since the establishment of the parish in 1934 until this year the Sisters of the Holy Family who teach in the Immaculate Heart of Mary School have been living at the Holy Rosary Institute almost a mile away. This was a very inconvenient arrangement, and Father Anthony Bourges, S.V. D., the pastor, decided to do something about it.

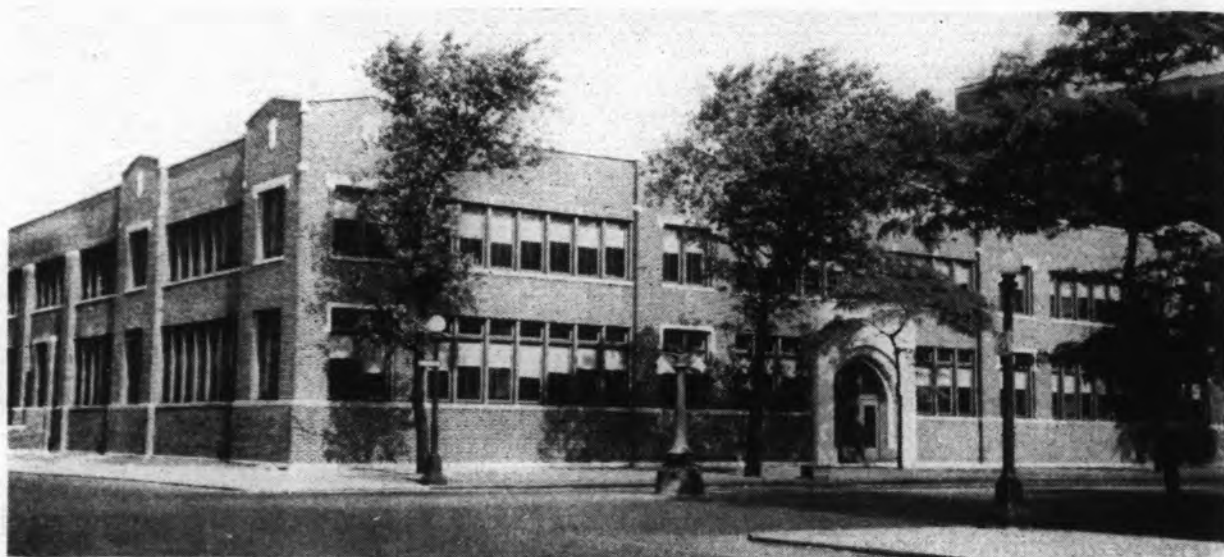
During the early part of this year Father succeeded in purchasing a private dwelling and a piece of property adjoining the church property. With necessary repairs and alterations the dwelling was quickly changed into a small convent for five Sisters.

180 children are enrolled in the Immaculate Heart of Mary School this year, and Father Bourges is eagerly awaiting the earliest opportunity of enlarging the school building to take care of the hundreds of other Catholic children in his parish.

Larger High School

St. Elizabeth's Parish in Chicago, Ill., has acquired the former La-Salle Extension University building at 4046 S. Michigan Avenue, which it is now using as a high school. The building was remodeled during the past summer, much of the actual work being done by the pastor, Father William Brambrink, S.V. D., and two of his assistants, and the plant now contains 11 large classrooms, 2 science laboratories, a cafeteria, library, assembly hall and 12 small rooms.

The former high school building, which had become much too small,



THE NEW ST. ELIZABETH'S HIGH SCHOOL, CHICAGO, ILL.

ST. AUGUSTINE'S MESSENGER



GRAMMAR SCHOOL GRADUATES OF ST. FRANCIS' SCHOOL, YAZOO CITY, MISS.
This school, staffed by the Franciscan Sisters of Milwaukee, has an enrollment of 300 pupils

will be equipped and used as a CYO building.

The Sisters of the Blessed Sacrament from Cornwells Heights, Pa., staff St. Elizabeth's High School as well as the grammar school, both of which have a combined enrollment of 1,122 pupils.

Last year St. Elizabeth's High School, which is accredited with the University of Illinois, graduated 36 students. Of these, one, Noel Russell, won a scholarship to Rosary College in River Forest, Ill., and another, Evelyn Moseley, won a scholarship to Xavier University, New Orleans, La.

Stained Glass Windows Without Stained Glass

Greenville, Miss. — Father Theodore Koeller, pastor of the Sacred Heart Church, did not like the plain glass windows in his church; they were not at all artistic, and they let through the full glare of the summer sun. Stained glass windows were out of the question — too cost-

ly! But something had to be done, so Father Koeller and his assistant, Father Reichelt, set to work with art-glass, paint brush and stencil. Result: an artistic covering over each window producing the effect of stained glass, although not one bit of paint is on the window glass itself. Anytime you are near Greenville, stop in and see how you like the windows.

● REMEMBER OUR FRIENDS ●

"It is therefore a holy and wholesome thought to pray for the dead..." — (2 Mac. 12, 46)

In your charity please pray for the repose of the souls of:

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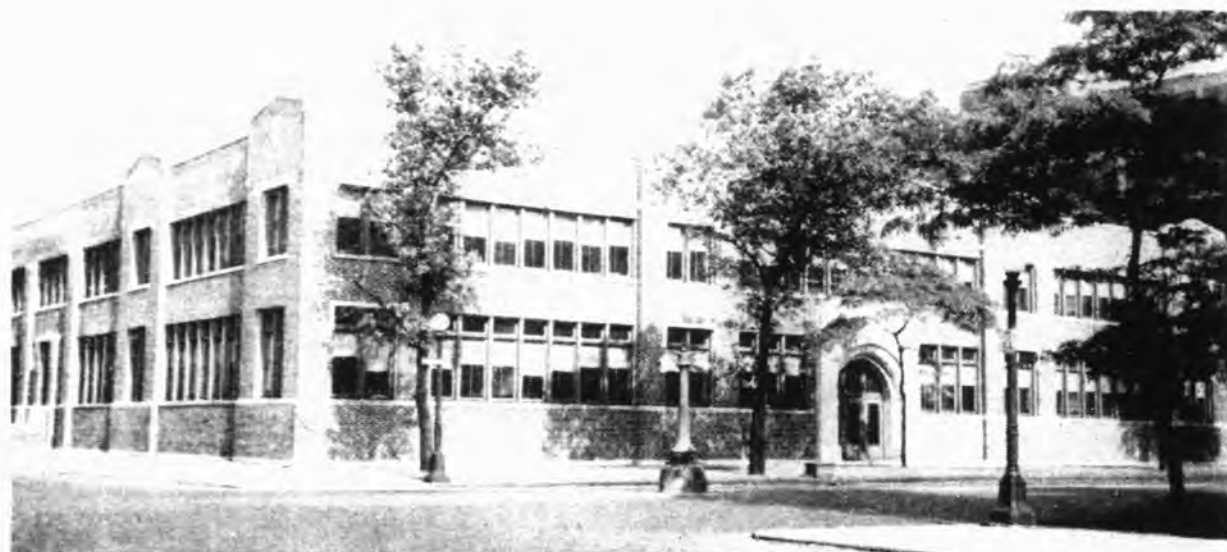
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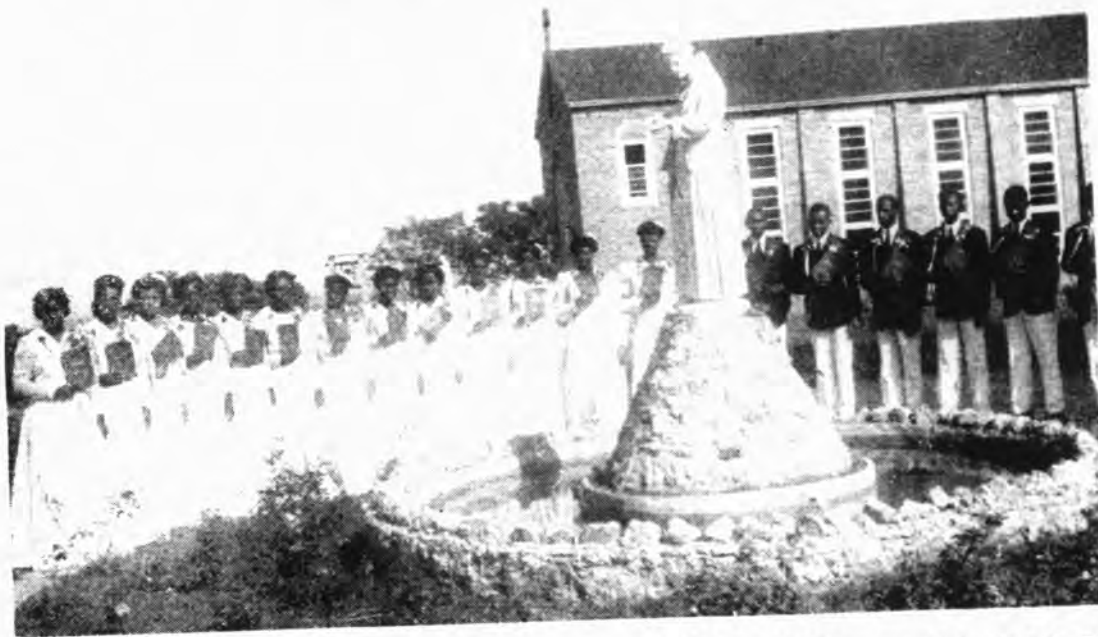
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CHILDREN'S CORNER



My dear Boys and Girls:

This is the month of the Poor Souls. I do not know what you did for them last November, but I hope you will do a little something extra for them this year.

The Souls in Purgatory are on their way to Heaven, but they can't get there until they pay up for all their little faults and failings and all their venial sins for which they did not do penance while still on earth. And some of them may have to stay in Purgatory a very long time.

But, because of the goodness of God, we can help those Poor Souls to get to Heaven sooner, that is, if we are willing to do some little penance for them. If we will go to morning Mass a few extra times for them, receive Holy Communion a few times more than usual during this month, make a few extra visits to Jesus in the Blessed Sacrament, be a little kinder and more charitable to others in what we say and do, say a few extra prayers and rosaries, and offer them all for the Poor Souls in Purgatory, then because of what we do Our Lord will shorten their punishment. And besides thanking Almighty God, the Poor Souls will also be grateful to us for our help.

So, see what each one of you can do!

WHAT DOES YOUR NAME MEAN?

Of course, you know just *what* your name is, BUT do you know just what it *means*? Well, if you don't, here is your chance to find out. Last month I gave you the mean-

ings of the names "Alfred," "Al," "Alf," "Alfreda," "Harold," "Gwendolen," "Linus," and "Edith." Now here are some more names with their meanings, some of the Saints bearing those names, and the feast days of these Saints. If your name is not among them this time, maybe it will be next time.

Samuel (Sam, Sammy)

is a Hebrew word meaning "asked of God."

May 18 — ST. SAMUEL, Persian martyr.

Aug. 20 — ST. SAMUEL, Hebrew Prophet and Judge.

Oct. 13 — ST. SAMUEL, Italian Franciscan martyr, who was beheaded while preaching the Gospel in Morocco, Africa.

Sophia, Sophie, or Sophy

is a Greek name meaning "wisdom," "wise, clever, prudent person."

April 30 — ST. SOPHIA, Italian virgin and martyr.

Sept. 30 — ST. SOPHIA, Roman widow and martyr.

Walter (Walt, Wally, Wat)

comes from the German language and means "powerful warrior," "chief of an army."

Jan. 22 — ST. WALTER OF BIRBEEK, confessor and lay brother of the Cistercian Order.

April 8 — ST. WALTER, Benedictine abbot and confessor in France.

Viola, Violet, Violette (Vi)

Viola is Latin for "violet"; the name also means "pretty and modest."

May 3 — ST. VIOLA, Italian virgin and martyr.

Herman

comes from the German language and means "soldier," warrior, "army man."

ST. AUGUSTINE'S MESSENGER

April. 7 — BLESSED HERMAN JOSEPH, German confessor and mystic of the Premonstratensian Order.

Aug. 4 — BLESSED HERMAN, converted German Jew who later became a Premonstratensian abbot.

Armand

is French for Herman and has the same meaning.

Adela, Adele

from the German word meaning "noble cheer," "noble maiden."

Nov. 23 — ST. ADELA, Belgian widow. Look for more names next time!

MY MAIL BAG

Dear Father Howard: — I have been reading the **CHILDREN'S CORNER** for quite a while and I have enjoyed it very much.

Our family at home is praying very hard that this war will soon be ended, and we hope to keep it up. I am sure you are doing the same thing, Father.

I am also praying that you will visit Lafayette soon. We will all be glad to see you. We have a new colored priest in our parish in Father Leedie's place. His name is Father Harold Perry, S.V.D., from Lake Charles, La. He is a very nice priest and he does everything he can to help us and the church. All of the other priests, too!

Everyone says "Hello." Sincerely yours in Christ,

Geneva Laxey, grade 8
720 Magnolia Street
Lafayette, La.

Glad to hear from you, Geneva. You can just bet that I also am praying for this terrible war to end. Your parish was fortunate to get Father Perry. He was just ordained this year, and he is certainly full of zeal. By the way, why did you add that last sentence about "all of the other priests, too!"? Are you trying to be a politician, Geneva?

Dear Father Howard: — Only a few lines to let you hear from me. This is my first writing to you. I would like to come up there soon. I have told Richard Joseph to tell you about me. I am a good boy. I go to Richard's house and he teaches me my prayers.

I would like to come up there and see you all, because I hear so much about the Seminary. Well, that is all I got to say for now. From

Walter Lewis
7624 Maple Street
New Orleans, La.

I am happy that you wrote, Walter, and I hope that you will come over to visit the

Seminary. As for Richard Joseph, whom you told to tell me about you, I suppose he must be one of the few thousand schoolboys whom I have met in New Orleans. But even though I cannot place him right now, I am nevertheless glad that he is teaching you your prayers. Learn them well and say them often; and sometimes say one for me.

Dear Father Howard: — I was glad when I received the **MESSENGER**. It is so nice and I am really happy. I really enjoy what Father John Bowman wrote about the island. He has really experienced a lot. Father, I will pray for you and the chaplain and the marines.

I have been going to Mass every Sunday. My brother is in Washington, D.C. I miss him very much. I am going to write to him soon.

I am praying to the Dear Lord that you will bring lots of people to the true Faith. I pray for you every night. Will you pray for me? Respectfully yours, from your friend,

Johnnie Mae Walker, age 13
709 S.E. 4th Street
Route 4, Box 38
Oklahoma City, Okla.

Yes, Johnnie Mae, Father Bowman has been through a lot out in the Pacific during this war, and I know that he and the marines appreciate your prayers. I do too, and I in turn will ask the Lord to keep you always close to Him.

* * *

Among the many letters which come to the Seminary every month, we recently received a letter from some children who live away across the Atlantic Ocean. It was from the pupils of St. Mary's Catholic School, Billigen, North Wigan, Lancaster, England. These children are Junior Co-Missionaries, and they sent \$30.25 to help us train colored students for the priesthood. You can be sure that we appreciate their help, and we told them so.

Now the very next time that you pray, please don't forget to say a prayer for those generous little Co-Missionaries in England, and for all others who are helping the work of the Colored Missions in the United States. I wish all of you a Happy Thanksgiving, and God's blessing!

FATHER HOWARD, S.V.D.
Bay Saint Louis, Miss.

Colored Sisters in the Missions

(Continued from page 198)

They take care of two boarding academies for girls, 4 high schools, 3 junior high schools, 27 elementary schools, 2 orphanages and one home for the aged.

There is to be mentioned a rather new community of colored Sisters, the Handmaids of the Most Pure Heart of Mary, founded 1916 in Savannah, Georgia. It has 27 professed Sisters and Novices, working in one elementary school and day nursery in New York City.

Colored Sisters are as much needed for successful Mission Work in the South and elsewhere as colored priests. One of the principal mission agencies is the school, which, if it is to be satisfactorily and efficiently operated, must be staffed by Sisters. During the last few years Sisters of many religious communities have come to the aid of the missionaries and generously and cheerfully have offered any services needed in the mission stations. However, I fear that the postwar period will make a heavy demand upon our Sisters for the Foreign Missions. Only a few will be spared for our Colored Missions. Therefore more colored Sisters than ever before will be needed, not only to carry on the work in its present stage, but especially to expand the Mission Work which is planned and surely will take place after the war throughout the South. It is a lamentable fact that religious vocations among our colored girls are rare, due to the same reasons as in the case of vocations for the priesthood; namely, the number of Catholics among the colored people is

small and there are too few real and genuine Catholic families among them.

It is therefore of the utmost importance and in the interest of the mission work, which we missionaries love and for which we are willing to sacrifice our lives, that both Sisters and priests do stress and encourage at all times religious vocations among girls and prepare them for religious life. Let us hope and pray that even white Sisterhoods will admit into their ranks colored candidates. This courageous step would remove one great obstacle and stumbling block to our recent converts and non-Catholics.

Missionaries are only too conscious of the fact that, if the Mission Work among the Negroes of America is to make progress and keep up its present momentum and growth, then we must have more colored Sisters who will work side by side with our white Sisters, all united for the greatest of works in this world, the salvation of souls, the images and likenesses of God, destined to be children of God.

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Any and all kinds of used postage stamps are acceptable. Just cut stamps from envelope, leaving a margin of paper all around, then, when a number have been gathered, send them to us by ordinary third class mail. We sell them to collectors.

STAMP DEPARTMENT
St. Augustine's Seminary
Bay Saint Louis, Miss.

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St. Matthias	839.50
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St. Elizabeth	501.00
Holy Ghost	186.87
St. Madeline Sophie Barat	127.50

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St. Augustine's Seminary
Bay Saint Louis, Miss.

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ST. AUGUSTINE'S MESSENGER, Bay Saint Louis, Miss.

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PUBLICATION OFFICE
TECHNY, ILLINOIS

VII, XXII, No. 10
DECEMBER, 1944



READY FOR THE PROCESSION BEFORE CHRISTMAS MIDNIGHT MASS



"No, I'm not a real soldier!"

says little Captain Terry

"All the real soldiers are busy in the camps or at the front trying to win this war.

"I'm just a make-believe soldier, but I've got a mighty important job — sellin' War Bonds. I heard that some folks've stopped buyin' bonds 'cause they think the war is already won. Well, the **real** soldiers tell me that there's lots more fightin' to be done yet, and they don't want the folks at home to let them down.

"So that's why I come to remind you to

"Help the boys over there to hurry back over here —

BUY MORE BONDS!"

Captain Terry gives some good advice. And now let us add two suggestions:

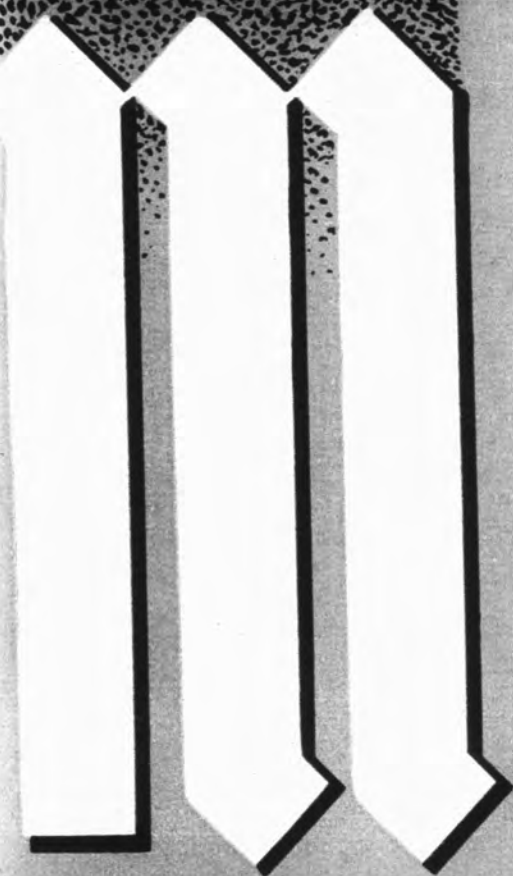
1. The many big jobs won't last long after the war; and neither will the big money, unless you are wise and invest it in war bonds, or insurance, or savings accounts or property **NOW**.
2. If you want to "lay up treasures for yourself in Heaven," then give to charitable works now while you are able.

One very deserving charitable work is the support of poor students who are preparing for the priesthood. You can help your country and help us, and at the same time help yourself, by taking out one or more bonds (**Series F or G**) in the name of St. Augustine's Seminary.

For further information write:

REV. FATHER RECTOR
St. Augustine's Seminary, BAY SAINT LOUIS, MISS.

St. Augustine's



ESSENGER

ST.
AUGUSTINE'S
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BAY SAINT LOUIS, MISS.

PUBLICATION OFFICE
TECHNY, ILLINOIS

Vol. XXII, No. 10
DECEMBER, 1944

Postmaster: See inside cover



READY FOR THE PROCESSION BEFORE CHRISTMAS MIDNIGHT MASS

Ready now

for You!

Christmas Cards

We knew you would want them, so we made sure to have some for you.

- Our Christmas cards center about Christ and His Birth
- Our Christmas cards are reasonable in price — 21 cards and envelopes boxed — only \$1.00 (please add a few cents for packing and postage)
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PUBLISHED
TO MAKE THE
WORK OF THE
CATHOLIC
CHURCH
AMONG
NEGROES
BETTER
KNOWN

● *St. Augustine's* ● **MESSENGER**

"The Magazine with a Message"

TO AID THE
Cause for which
S.V. D.
MISSIONARIES
ARE WORKING —
MORE
NEGRO PRIESTS
AND
RELIGIOUS

A Catholic magazine, published monthly, except July and August, at Techny, Ill., by St. Augustine's Seminary, Bay St. Louis, Mississippi. Subscription \$1.00 a year. Proceeds are used for the education of colored students for the priesthood.

Entered as second-class matter January 1, 1940, at the post office at Techny, Illinois, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of Oct. 3, 1917, authorized July 19, 1918.

Editor: CLARENCE J. HOWARD, S.V.D.
ST. AUGUSTINE'S SEMINARY BAY SAINT LOUIS, MISS.

Volume XXII

DECEMBER, 1944

Number 10

SWEET LORD OF THE STRAW

ARTHUR C. WINTERS, S.V. D.

Sweet Lord of the Straw and of the Midnight Birth,
What gleaming prize enticed You to our earth? —
Our drab, sin-soddened earth?

It was not wealth, for You — divinely wise —
Would not permit mere dross to blind Your Eyes.
But then, what was the prize?

It was not pleasure, for — all things above —
You are the Joy of joys, the Love of loves;
What were You needful of?

It was not power. To created things
You are the Lord of lords, the King of kings;
To You naught power brings.

But it was I and my heart, he and his,
That You desired, for which You bartered bliss
For such a birth as this!



Frater Winters Ordained Deacon

On November 30 Frater Arthur C. Winters, S.V. D., was ordained to the Diaconate by Most Rev. Richard O. Gerow, D.D., Bishop of Natchez, in St. Augustine's Seminary Chapel, Bay Saint Louis, Miss. This is the last step to be taken before ordination to the Priesthood, which will take place at St. Augustine's Seminary on Saturday morning, January 6, 1945.

Rev. Frater Winters has a brother, Rev. Richard Winters, S.V. D., who was ordained in 1941. These will be the only two Negro brothers in the United States who are priests. Such a thing has happened only once before in



this country — when the three Healy brothers were ordained over eighty years ago.

First Profession

Brother Thaddeus, S.V. D., made his first religious profession on November 1 when he willingly bound himself to the observance of the three Vows of Poverty, Chastity and Obedience for one year. Brother Thaddeus, the former Hubert Evans of New Orleans, La., began his novitiate training two years ago at St. Augustine's Seminary where he is now stationed in the laundry department.

Other Divine Word Brothers who, at the same time, renewed their Vows for another year are: Brothers Michael, Bonaventure, Ignatius and Stephen.





Most Reverend
Richard Gerow, D.D.

MISSIONS IN MISSISSIPPI

CLARENCE J. HOWARD, S.V. D.

- Mississippi has 5,200 Colored Catholics,
17 Churches,
- And Second Largest Number of Colored Catholic
High Schools

The double anniversary this year of the Most Reverend Richard Oliver Gerow, D.D., Bishop of Natchez — 35 years a priest, 20 years a Bishop — draws our attention to the work of the Catholic Church in Mississippi* and particularly to the work of the Negro Apostolate there.

There are 40,860 Catholics among the 2,184,000 inhabitants of the Magnolia State. Of the 1,084,000 Negro Mississippians 5,200 are Catholics. To care for these there are 11 mission parishes with resident pastors, 6 dependent mission churches, and one mission without a regular church at present, making a total of 18 missions.

Fourteen of these missions have schools, and there are, besides, a minor seminary and a major seminary conducted by the Society of the Divine Word for colored students for the priesthood. These schools have an enrollment of 4,072 pupils, most of whom are not Catholic, and are staffed by 12 priests, 82 Sisters and 10 lay teachers. These Sisters are members of five different religious communities; namely: Missionary Sisters Servants of the

Holy Ghost, from Techny, Ill., popularly called "Blue Sisters" (42); Sisters Servants of the Holy Ghost and Mary Immaculate, from San Antonio, Tex. (18); School Sisters of St. Francis, from Milwaukee, Wis. (11); Sisters of the Blessed Sacrament, from Cornwells Heights, Pa. (8); and Missionary Servants of the Most Blessed Trinity, from Holmesburg, Pa. (2).

One would hardly expect Mississippi to have more Catholic high schools for Negroes than any other State except Louisiana, but this is the fact. Louisiana with 112,000 colored Catholics has 11 colored Catholic high schools, while Mississippi, with only one-twelfth the number of Catholics, has 9 such high

St. Joseph's Church, Meridian, Miss.



* The Diocese of Natchez embraces the whole State of Mississippi.

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ST. AUGUSTINE'S MESSENGER



Holy Family Church, Natchez, Miss.



St. Francis' Church, Yazoo City, Miss.

schools, including a seminary "prep" high school and a vocational high school.

In charge of the Mississippi Negro missions and schools are 34 priests — Fathers of the Divine Word (25), Josephite Fathers (7), and Missionary Servants of the Most Holy Trinity (2).

The Fathers of the Divine Word have charge of the following missions:

Bay Saint Louis: St. Rose of Lima's Church and School. Personnel: one Father, 7 Blue Sisters and one lay teacher. There are 224 pupils in grammar school and high school.

BELOW:

St. Therese's Church, Gulfport, Miss.



ST. AUGUSTINE'S MESSENGER

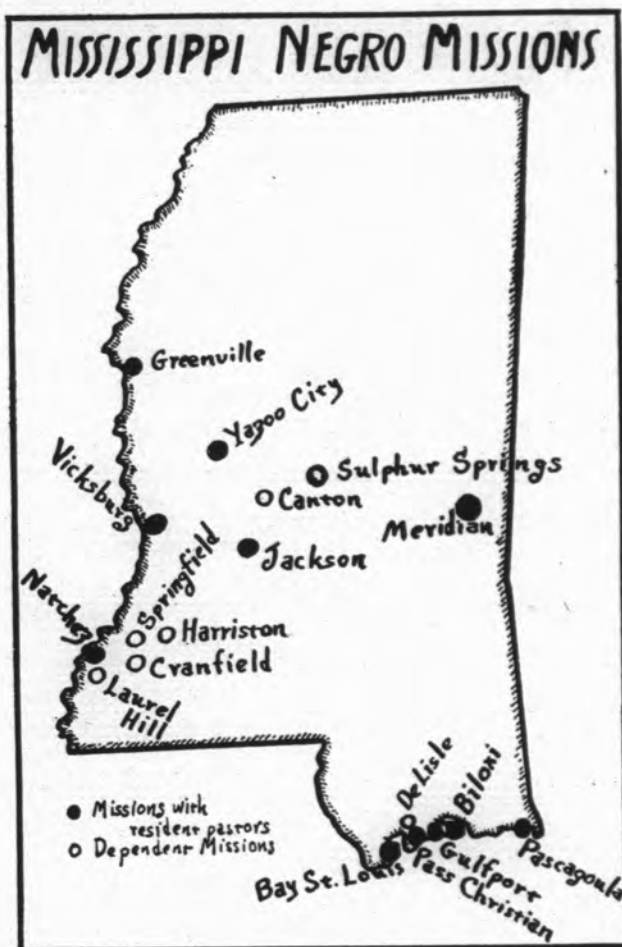


St. Rose of Lima Church, Bay St. Louis, Miss.

Greenville: Sacred Heart Church and School. Personnel: 2 Fathers, 9 Blue Sisters and 3 lay teachers. There are 560 pupils in grammar school and high school.

Jackson: Holy Ghost Church and School. Personnel: 2 Fathers, 10 Blue Sisters and 2 lay teachers. There are 557 pupils in grammar school and high school.

Meridian: St. Joseph's Church and School. Personnel: 2 Fathers, 8 Blue Sisters and one lay teacher. There are 520 pupils in grammar school and high school.



Vicksburg: St. Mary's Church and School. Personnel: 2 Fathers, 8 Blue Sisters and 2 lay teachers. There are 545 pupils in grammar school and high school.

BELOW:

Sacred Heart Church, Sulphur Springs, Miss.



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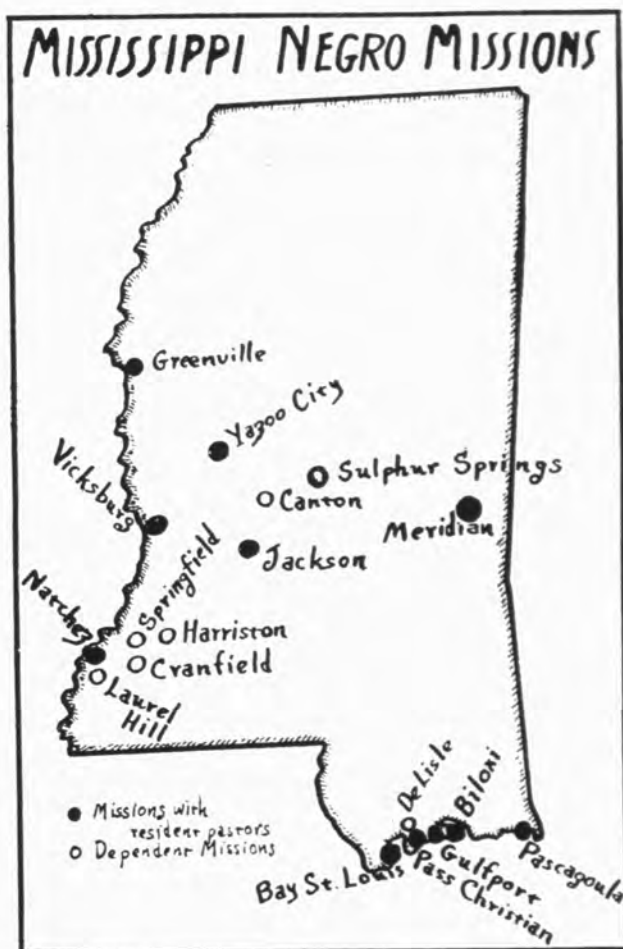


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ST. AUGUSTINE'S MESSENGER

Yazoo City: St. Francis' Church and School. Personnel: one Father and 11 Franciscan Sisters. There are 300 pupils in grammar school and high school.

Bay Saint Louis: St. Augustine's Seminary. Personnel: 15 Fathers and 14 Divine Word Brothers. There are 59 seminarians and 2 Brother candidates.

The Josephite Fathers have charge of the following missions:

Biloxi: Our Lady of Sorrows Church and School. Personnel: one Father, 4 Blessed Sacrament Sisters and one lay teacher. There are 187 pupils in grammar school and high school.

Gulfport: St. Therese's Church and School. Personnel: one Father and 4 Blessed Sacrament Sisters. There are 102 pupils in grammar school.

Natchez: Holy Family Church and St. Francis' School. Personnel: 2 Fathers and 8 Holy Ghost Sisters.

There are 551 pupils in grammar school and high school. From here the following missions are attended: St. Anthony's at Harriston, St. John's at Cranfield, St. Joseph's at Springfield, and St. Mary's at Laurel Hill. There is a grade school at St. Mary's with 123 children taught by 2 Holy Ghost Sisters.

Pascagoula: St. Peter's Church and School. Personnel: one Father and 3 Holy Ghost Sisters. There are 114 pupils in grammar school.

Pass Christian: St. Philomena's Church and School. Personnel: 2 Fathers and 3 Holy Ghost Sisters. There are 150 pupils in grammar school. St. Stephen's Mission at DeLisle is attended from here. St. Stephen's Grammar School has 45 pupils taught by 2 Holy Ghost Sisters.

The Trinitarian Fathers have charge of the following missions:

(Continued on page 239)



St. Mary's Church and School, Vicksburg, Miss.

INTERRACIAL RETREAT LEAGUE

MARGARET KILLIAN

● Interracialism through Retreats

The Reverend Alexander J. Leedie, S.V. D., one of our Catholic colored priests from St. Augustine's Seminary, Bay Saint Louis, Mississippi, who is stationed at St. Peter Claver's Church, Asbury Park, N. J., recently preached the Day of Recollection for the Blessed Martin de Porres Retreat League. The Retreat exercises were held on the Feast of Blessed Martin de Porres, Sunday, November 5, 1944, from 8:00 A.M. to 6:00 P.M., at the Missionary Cenacle Motherhouse of the Sisters of the Most Blessed Trinity, 3501 Solly Street, Holmesburg, Pa.

These Interracial Retreats have been running for the past seven years; the first three annual Days of Recollection were supervised by the Dominican Sisters at 1812 Green Street, Philadelphia, Pa. Since then, the Sisters of the Most Blessed Trinity have mothered the movement, and two annual Days of Recollection are now held. The Palm Sunday Retreat is scheduled for a white priest Retreat Master, while the November Retreat to honor Blessed Martin is reserved for a colored priest whenever possible, as Retreat Master.

These spiritual days for Catholics and their non-Catholic friends have become fixed events, and are anxiously awaited by all friends of the Interracial Retreat movement. It is earnestly hoped, before the celebration of the decade of this Retreat movement comes, that the men, Catholic and non-Catholic, inter-



Rev. Alexander Leedie, S.V. D.

racially inclined, will have banded together in a similar manner to do honor to Blessed Martin de Porres and help further his canonization cause, which will rightly honor him as the first American colored Saint. Rev. Chester A. Ball, S.S.J., Wilmington, Del., was the colored priest who inaugurated this Day of Recollection, to honor Blessed Martin, in November, 1943.

The Committee Chairlady is Miss M. V. Killian, 4805 Leiper St., Philadelphia 24, Pa., and reservations of \$1.00 sent in her care assure members and their friends a place in the day's exercises, which prove a grand spiritual treat. All are welcome to join the ranks on this day to pray for their men and women in service, and for those especially who have made the supreme sacrifice in the defense of the country.

WANTED! PIANOS!

There are so many budding musicians among our students that they almost need an A-1 priority rating to get a chance to practice on the few very old pianos which we have. We wonder if any of our Readers can help us out in this matter???

ST. AUGUSTINE'S MESSENGER

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The Committee Chairlady is Miss M. V. Killian, 4805 Leiper St., Philadelphia 24, Pa., and reservations of \$1.00 sent in her care assure members and their friends a place in the day's exercises, which prove a grand spiritual treat. All are welcome to join the ranks on this day to pray for their men and women in service, and for those especially who have made the supreme sacrifice in the defense of the country.

WANTED! PIANOS!

There are so many budding musicians among our students that they almost need an A-1 priority rating to get a chance to practice on the few very old pianos which we have. We wonder if any of our Readers can help us out in this matter???

BOSTON'S NEW ARCHBISHOP

VERY REV. JOSEPH F. ECKERT, S.V. D.

- The Missions' Best Friend
- Champion of the Native Priesthood

On Friday morning, September 29, 1944, the radio announced: "The Auxiliary Bishop of Boston, the Most Reverend Richard J. Cushing, has been appointed by the Holy Father Pope Pius XII, Archbishop of Boston to succeed the late Cardinal O'Connell." This news, though not entirely unexpected, brought happiness to the members of the Southern Province of the Society of the Divine Word, and to St. Augustine's Seminary in particular. Though barely anybody of our Province knows Archbishop Cushing personally, his name has been a household word among us for some time.

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Only recently I met a missionary who had returned a few months ago from the Far East, where he had labored almost 25 years in the active



Most Rev. Richard J. Cushing, D.D.

service of the propagation of the Faith. In the course of the conversation he told me that every missionary he had met in China and the Philippine Islands seemed to know about Archbishop Cushing. He is their great and generous friend.

Archbishop Cushing spent practically all his priestly life in the office of the Society for the Propagation of the Faith of the Archdiocese of Boston, and since 1929 has been Director of this Society. On every possible occasion in churches, schools, society meetings and as Auxiliary Bishop on his many Confirmation trips he aroused, by illustrated lectures and movies, writings, sermons and private letters, enthusi-

ST. AUGUSTINE'S MESSENGER

asm and zeal for the missions among the priests and lay people, so that the Archdiocese of Boston was always in the vanguard of mission endeavor, mission alms, and of missionary priests and nuns, the latter due to his special missionary Vocation crusades. His heart is saturated with mission spirit and the spread of the Kingdom of Christ. He lives, thinks and talks "Mission" whenever possible and unconsciously makes everybody who comes within the spell of his unassuming but kind personality, "mission-minded."

Archbishop Cushing befriended many missionaries not only in the foreign countries but also in the Deep South where a traveller can find many a mission chapel for Negroes built with the aid of Archbishop Cushing. Indeed, no missionary, no matter of what race or nationality, ever walked out of Bishop Cushing's office empty-handed.

As Director of the Propagation of the Faith the new Archbishop of Boston has been one of the foremost champions of a native clergy. His predecessor, Monsignor McGlinchey, had been an ardent advocate of a native clergy, and Bishop Cushing continued the Monsignor's efforts to help build up a native clergy, and looked around for friends and benefactors to support the training of native seminarians. His ideas about the native priests he embodied in a booklet, "Native Clergy Are the Pillars of the Church." With his well-known vision of the future and never-flagging enthusiasm he outlines briefly the various reasons for the necessity of a native clergy everywhere if the

zealous work and sacrifices of the missionaries of the Church are not to be in vain and the Church already established is to be saved from the ravages of war.

Here let me quote some of the highlights of the booklet which reveal his enthusiastic mission spirit and grasp of mission needs.

"The native seminary is the climax, the peak of all missionary endeavor. It is the Catholic missionary's link with the future."

"This, then, is why missionaries, priests and nuns, leave home, family, easy surroundings. All their efforts are aimed in one direction—the seminary for native priests. Nuns train children, bishops and priests administer the sacraments of Matrimony, the Eucharist, Confirmation, to the end that a Christian background will have its natural fruition in a priesthood which is to carry the very sap of Christian life back to native people. The seminary is the peak, the climax."

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These words from Archbishop Cushing's booklet are the *raison d'être* of St. Augustine's Seminary for a native Negro clergy in this country, which was always near and dear to his heart as it was to his eminent predecessor, the late Cardinal O'Connell, one of the Seminary's first generous benefactors. I know how 25 years ago similar sentiments and thoughts surged through the mind and heart of its

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DIAMOND JUBILARIAN



On December 20 the Most Rev. John J. Glennon, S.T.D., Archbishop of St. Louis, Mo., will commemorate the 60th Anniversary of his ordination to the priesthood. His Excellency, who is 82 years old, was consecrated as a bishop in 1896, and has been Archbishop of St. Louis for 41 years. There are 400,000 Catholics in the Archdiocese. 8,500 of these are colored Catholics with 8 churches and 10 schools attended by 2,000 pupils



Speaking of the "Negro Problem"

The following splendid editorial appeared not so long ago in the *Catholic Herald Citizen*, official weekly newspaper of the Archdiocese of Milwaukee, Wis.:

"There can be no 'Negro problem' among true Christians. There can be no 'Negro problem' in a real democracy. When a country and a faith recognize all men as endowed with equal rights, only bigoted and ignorant men confound the principles of their religion and their nation by racial discrimination.

"Discrimination is not for Catholics, for Christ did not discriminate. The Church, like its Divine Founder, teaches all races and colors. It is individuals within the fold who fail to see that to be anti-Negro is to be anti-Christian. Christ's gospel was the gospel of charity — love for God which transcends to

one's love for his neighbors. But no man can love God and hate certain bearers of His image because their skins are black.

"America's cornerstone was laid by the men who wrote her basic documents, the Declaration of Independence and the Constitution. These proclaim the essential dignity of every man by recognizing his God-given rights. Men who force others into Jim Crowism see these documents as words on paper, not as vitalizing principles to be applied to the actual relationships of man to man — white or black.

"So long as America has race frictions because of hatreds and misunderstanding, the country is a democracy in theory but not in practice. So long as Christians hate each other, they will be men who know not Christ."

DECEMBER'S SAINTS



Dec. 3 — Advent

The civil year begins on January 1, but the Church year begins on the first Sunday of Advent which occurs between November 27 and December 3. The course of the sun regulates the four seasons of the year known as spring, summer, autumn and winter. The three chief feasts of the Church, Christmas, Easter and Pentecost, determine the date and length of her six seasons which are Advent, Christmastide, Septuagesima, Lent, Easter time and the Time after Pentecost. The word "advent" means coming, or approach. It is a season of preparation for the coming of the Savior on Christmas Day. It is also meant to be a preparation for His second coming on the last day. This second coming will not be as a poor weak Babe, as was His first one, but as a powerful King and strict Judge in all power and majesty. Frequent attendance at Holy Mass and the reception of Holy Communion will prove the best of preparations during this holy season of Advent.

Dec. 8 — Immaculate Conception

In 1854 Pope Pius IX solemnly declared as a doctrine to be believed by all Catholics that Mary by a unique privilege has been preserved from the least stain of original sin from the first moment of her conception. Four years later Mary appeared to St. Bernadette in Lourdes and told her that she was the Immaculate Conception. Many non-Catholics think that such a declaration was a new doctrine invented by the Church. It was nothing of the kind. The Church, by reason of her infalli-

bility in matters of faith and morals, merely stated that this doctrine was part of Christian revelation and hence to be believed. Incidentally, this doctrine does not mean, and the Church nowhere teaches, that Mary was conceived under the influence of the Holy Spirit without the natural cooperation of both her parents. This should be a feast especially dear to all of us, for this country has been dedicated to Mary under her glorious title of the Immaculate Conception. Ask her to bless and protect all those in the Armed Services.

Dec. 25 — Christmas

On this day over nineteen hundred years ago the Savior of the world was born, and the heavenly promise was given to man that there would be "peace on earth to men of good will." Because the code of morality which this Babe of Bethlehem, the "Prince of Peace," gave the world has been rejected by nations, we are in the midst of world war and bloodshed. Victory may come through superior force, but a just and lasting peace cannot be such if Christ's principles are shelved as formerly. Mary appeared to three children at Fatima and told them: "I alone am able to bring peace to the world." This is not meant to distrust our leaders. It is but an application of putting first things where they belong, of rendering to Caesar the things that are his. If the men who guide the destinies of the world powers are men of good will, they will draw up peace plans in justice and charity. Beg the Infant and His Mother to bring to the world a just and enduring peace.

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Family Feast

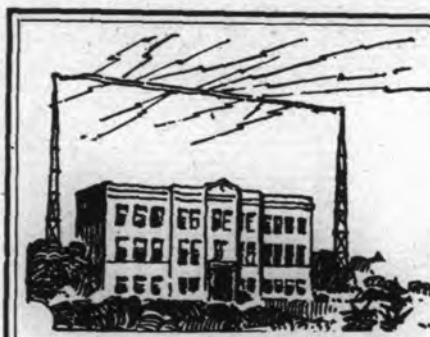
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Guess what? The sun hoisted his colors brightly for us in the morning. At 9 A.M. there was a baseball game; the major seminarians played against the students. Both teams played a fast and hard game throughout nine innings. Father Erwin Bauer and Father Andrew Staricek formed the battery for the major seminarians, while Tilden LeMelle and Warren Honore caught and pitched respectively for the students. Father Staricek allowed the students only three hits from the first inning until the eighth inning. The excellent fielding of Joseph Guidry was a great asset to the students. The final score was 8 to 3 in favor of the students.

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St. Augustine's Seminary, Bay St
the only Catholic Negro Semin

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At 7:30 P.M. the community was treated to a movie entitled, "The Texans."

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On October 7, His Excellency, Most Rev. Richard O. Gerow, Bishop of Natchez, Miss., conferred the first Major Order of Subdiaconate upon Frater Arthur Winters, S.V.D., of Pleasantville, New Jersey, and Frater William Adams, S.V.D., of Cambridge, Massachusetts. At the end of the ceremonies of ordination His Excellency preached an eloquent sermon on the noble and great missionary tradition these young men are following as members of the Society of the Divine Word. Finally His Excellency congratulated the young men and encouraged them to continue their work for Christ and become zealous priests like those who are laboring so hard in Christ's mission field.

Visitors

Friday, September 29, the Rev. John F. Neifert, S.S.J., formerly pastor of St. Joseph's Church, Wilmington, Del., visited us. Father Neifert succeeds Rev. Vinc. D. Warren, S.S.J.,

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ary News

BROADCAST from
Seminary, Bay St. Louis, Mississippi
the Negro Seminary in America



as pastor of Most Pure Heart of Mary Church, Mobile, Ala. The interesting conversation of Father Neifert concerning parish life in the great ship-building center of Wilmington was a welcome item.

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Merry Christmas



Our Friends

Italy during the early battles of World War II.

Field Day

The annual Field Day exercises were held for our minor seminarians October 18. Immediately following the flag raising ceremonies at 8 A.M. the competition began. The different events included the 100 yard dash, 100 yard backward dash, 220 yard dash, relay race, running broad jump, hurdles, high jump, discus throw, shotput, and baseball throw.

Folks, those youngsters were ready for the games that day! Well, you see, we have big men, middle-size men, and little men in our midst. So what happened? Simply this, the student body was divided into three separate groups: the Seniors, Juniors and Midgets. Thus, folks, the little men as well as the big men had an equal chance at the prizes and had an opportunity to show their athletic ability.

The final scores of the teams among the senior group were: Captain Warren Honore's team, 40 points; Captain Tilden LeMelle's team, 38 points; Captain Linus Coignet's team, 21 points. For the Juniors: Captain William Oliver's team chalked up 62 points, Captain Thomas Brooks' team, 37 points. Captain Marion Bowden's team gained 55 points and Captain Cyprian Patin's team 44 points in the midget division.

The individual high point men did much to help their teams. Senior high point men were Warren Honore with 25 points, Tilden LeMelle with 16 points, Donald Robinson won 20 points and William Oliver 19 among the Juniors. James Perry led the midgets with 34 points, followed by James Lastrappe with 14 points.

Sincere appreciation is extended to Father Hubert Posjena, Prefect of students and Father Lawrence Dudink, assistant prefect, for their tireless efforts in arranging the field, decorations, refreshment stand and prizes for the students. This is only one of the excellent ways in which our prefects care for the moral, mental and physical growth of our future missionary priests.

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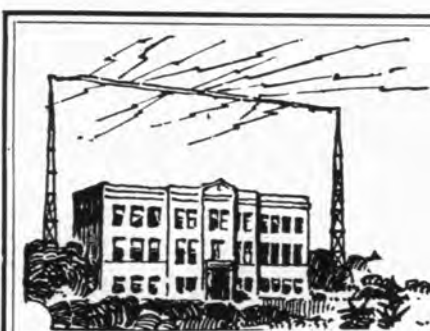
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Our Friends



THE CHRISTMAS MAGIC LANTERN

CLARENCE J. HOWARD, S.V. D.

"Gee whiz! Ain't dat somethin' swell to have!"

Eyes wide open with surprise and delight, little Danny pressed his chocolate-brown nose flat against the big glass window. But his warm breath quickly formed a little clouded mist on the glass and obscured his vision, for it was a cold day. Quickly Danny rubbed a ragged coatsleeve across the clouded glass. Then he glued his bright, black eyes to the window again. Yes, there it was — painted a shiny black, bright metal trimmings and crystal-clear lenses, standing in a prominent place — a real, honest-to-goodness magic lantern!

The shop window was full of other toys—dolls, drums, fire engines, trains, balls and bats, animals in miniature and numerous other things which delight the hearts of children — but none of these held any attraction for this ten-year-old, brownskin, bright-eyed lad, Danny Wilson. Danny was all-absorbed in contemplating the wonderful magic lantern. What a companion that would be in lonely hours, of which there had been many since mama and papa had died. Even little crippled seven-year-old Ray, who lived next door and who still had both a father and a mother, sometimes felt lonely. Maybe that was why they had become such fast friends. Oh, wouldn't Ray be astonished to see this wonderful magic lantern with its box of brightly colored slides! Wouldn't he clap his thin little hands in glee to see the big, beautiful pictures flashed on the wall! And wouldn't both Ray and Danny laugh themselves almost sick at the funny pictures of clowns and monkeys and elephants coming out of this magic lantern!

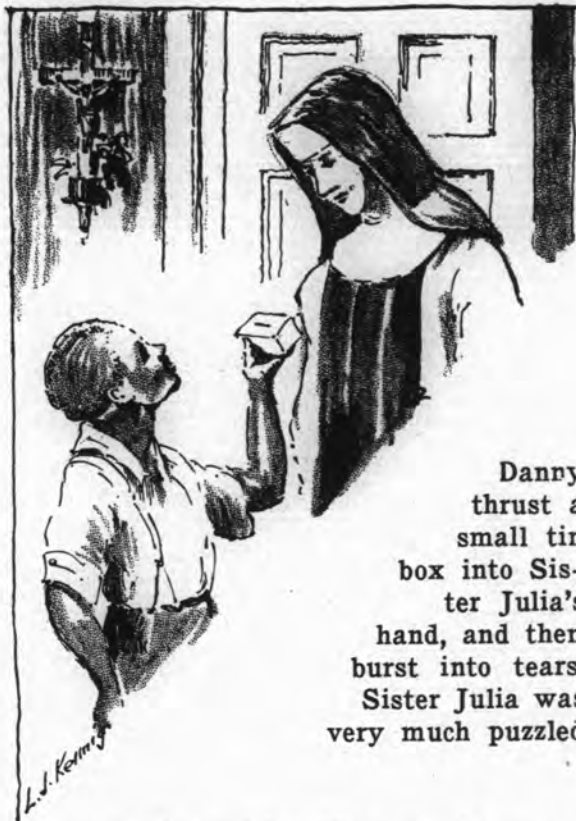
Danny heaved a big sigh. His longing eyes looked at the large price tag on the precious magic lantern which read: "Christmas Special, \$2.00."

Two dollars! A fortune to poor little Danny. But, oh, how he wanted that Christmas magic lantern! Should he ask his Uncle John with whom he lived to buy it for him? Danny's thoughts wandered back over the past months since his mother's death. How many times had he not gone to bed hungry; and, but for the kindness of Ray's mother, would just as often have gone to school hungry. How long had he not worn these poor threadbare clothes and his Uncle had not yet decided to get others for him. Why, once Uncle John, being a non-Catholic, had even threatened to take him away from St. Peter's Mission School and send him to the public school where, as Uncle John himself expressed it, "Dey don't charge a cent fo' to eddycate chillun!"

No, Danny finally decided, he dare not ask Uncle John to buy him this Christmas magic lantern. Then, how in the world was he ever to get it? Danny puckered his brow and set his little mind to work, trying hard to think up some plan.

Suddenly a happy thought struck him. Only last week Uncle John had told him that he was almost big enough to go to work and help earn his own living. Then why not begin right now and earn enough money to buy that precious magic lantern? Danny became enthusiastic at the thought. There was Mrs. Greene who was always willing to give a few pennies to have her kindling wood chopped up. Then there was old Mrs. Pickens; she often had errands to

ST. AUGUSTINE'S MESSENGER



Danny thrust a small tin box into Sister Julia's hand, and then burst into tears. Sister Julia was very much puzzled

be run. Even Mr. Hyman, the grocer, sometimes had an order that had to be delivered right away, before his regular boy could return from delivering a previous order. And if only the right kind of clouds showed up, how much money could he not make shoveling snow off sidewalks! With these plans rushing wildly through his head, Danny cast a last look at the magic lantern, then dashed off down the street.

Yes, Mrs. Greene wanted some kindling wood chopped; in fact, she was just at that moment looking for someone to do it for her. Danny went into the back yard and set to work with a will. In fifteen minutes the work was done and Danny, richer by ten cents, was off to seek his next customer. Mr. Hyman unfortunately didn't have any urgent orders; but old Mrs. Pickens, as if to compensate for this, had two different errands to be attended to.

That night Danny counted up his profits. Twenty-five cents! Not a bad start. Christmas was still three weeks off, and if business kept up this way, why, he would surely have \$2.00 by that time and then — Danny's heart gave a leap at the thought — the Christmas magic lantern would be *his*! Danny said his prayers fervently and gratefully that night, and went to sleep to dream of

Christmas and Santa Claus and pretty pictures and magic lanterns.

The next two weeks were busy ones for Danny. Of course, he went to Mass every morning for, as he said, this was a "job fo' de good Lord to take in Hand." After school Danny spent most of his time going from house to house in his neighborhood looking for odd jobs. During this time it actually snowed three times! How Danny rejoiced when he saw the thick white flakes falling. Then, when it stopped, he would wrap himself up in his none-too-warm coat and sally forth like a conqueror.

At first Danny tried hard to keep his secret, but it was too much for human nature and he finally ended by telling Ray everything. After that they both spent much time together talking about the magic lantern, planning how often they would work it and how often they would show it to others. And so the first two weeks passed.

Then something happened! It was Monday afternoon of the last week before Christmas. Five minutes before the closing-bell rang, Sister Julia announced to the class that she had a proposition to put before them. Forty little black and brown faces looked up expectantly, for Sister Julia always had some pleasant surprise tucked away in the back of her head. Sister Julia began:

"It is about our Christmas Crib in church. You remember, Children, that last Christmas Father bought some little statues of the Infant Jesus, Mary and Joseph, and a few lambs which we placed on a small table in church and decorated with some flowers and potted plants. It did not look much like a Crib, but it was the best we could do at the time.

"Now, yesterday while I was in the sacristy getting things ready for Christmas, I thought what a nice thing it would be to have the rest of the Crib, a small stable with a tiny manger and a pretty background to make the Crib complete. But you know Father is so poor, and he has been getting so many bills since school opened, that I dare not ask him to buy the things we need. Now, my proposal is this: suppose we

ST. AUGUSTINE'S MESSENGER

make our church a present of a Crib? It will be just like giving a house to Jesus. I spoke to Mr. Meadows, the carpenter, yesterday and he is willing to make the stable and the background with small houses lit up by tiny electric bulbs. Mr. Meadows offers his work free if we furnish the material. Now, how many of you are willing to help buy the material needed?"

Forty little hands shot up at once. All the children, even the non-Catholics, were enthusiastic.

"That is just splendid!" exclaimed Sister. "Mr. Meadows figures that the necessary lumber, nails, paint, electric wire and so on will cost about \$5.00. I will not say how much each one should try to bring. Some may be able to bring more, others less. Just try to give what you can and the Infant Jesus will be very much pleased with you when He rests in His new Crib on Christmas morning."

After school Danny left his playmates and hurried home. His mind was busy. Once in the house he took his little tin treasure box from its hiding place, emptied the contents on the bed and began to count. One dollar and thirteen cents! Eighty-seven cents short of two dollars, and only one week left before Christmas. By trying extra hard he might be able to make it. But to *take away* from what he already had would make his plan impossible, and then — goodbye, Christmas magic lantern! No, he could not give any of his money for the Crib, though he would have liked to. Had not Sister herself said that some would give more than others? They would surely get enough without his few pennies. Besides, *after* Christmas, *after* he had bought his magic lantern, he would be willing to give all the pennies he could make for whatever else Sister Julia might want to buy. But not now. Jesus would understand. Thus Danny reasoned with himself.

However, during the following days Danny began to feel more and more uncomfortable. Every morning he would watch the little line of eager contributors in front of Sister's desk. He counted them day after day and noted that some gave twice and even three

times. Before the end of the week Danny had to admit, to his shame, that he was the only one in his whole class who had not given anything for the new Christmas Crib.

And to make matters worse, even the rosy vision of the magic lantern began to pale; for odd jobs that week were harder to find than ever before, since several of Danny's classmates were also on the lookout for opportunities of gaining a few extra pennies for the Christmas Crib fund.

On the last school day before Christmas Sister Julia announced:

"We now have \$3.54 for our new Crib. You children have done splendidly and I sincerely thank you. Do not worry about the missing \$1.46; only say a little prayer that some kind benefactor may help us out. In any case, I am sure that Mr. Meadows will trust us for the remainder till after Christmas. So now pack your books and get ready to enjoy your Christmas vacation."

That afternoon at home Danny counted the contents of his treasure box once more. However, it was really not necessary, for he already knew exactly how much he had: \$1.46. Danny's heart sank. The day after tomorrow was Christmas. No, there was no chance now of getting that Christmas magic lantern. Oh, how he had set his heart on having it! He had gone to Mass every morning; had prayed hard every day, but — here Danny's despairing thoughts received a sudden check. Jesus had done this: of course He had. Didn't Sister Julia often say that Jesus behind His little door on the altar ruled over everything and everybody in the world? But why had Jesus, Who was so good, made jobs so scarce that he couldn't make enough money to buy that magic lantern? Was it because he had been — what was that word Sister Julia used that day when she had seen him refuse little Tommy Jones a piece of candy? S-sel-selfish? Yes, that was the word; selfish. Hadn't he been selfish to Jesus, not wanting to spare Him even a few pennies? Had Jesus refused him the Christmas magic lantern because he, Danny, had refused to help get Jesus a Christmas Crib?

ST. AUGUSTINE'S MESSENGER



Danny actually jumped for joy. There in the middle of the floor was the biggest magic lantern he had ever seen

That evening just before supper the front doorbell of St. Peter's Convent rang. Sister Julia opened the door and was confronted by Danny, panting for breath.

"Why, Danny, come inside." Then as she closed the door, "What in the world is the matter? You are all out of breath and your coat is wide open on such a cold evening as this. Is there anything wrong?"

For answer Danny thrust a small tin box into Sister Julia's hand, "Sister, here's de \$1.46 you need for li'l Jesus' Christmas Crib. I've been so sel-selfish." And the child burst into tears.

Sister Julia, very much puzzled, tried to soothe him, and at the same time to get to the bottom of this mystery. Gradually Danny calmed down, and between sobs told Sister Julia all. Sister's first impulse was to give the money back to Danny, but when the child saw this he began crying anew.

"N-n-no, no, Sister. I w-w-want you to keep all dis m-magic lantern m-m-money for de Crib, 'c-cause I've been s-so selfish to Jesus."

Sister Julia saw there was no way out except to keep the money, but she was thinking hard. And while she comforted the sobbing Danny, a plan was forming in the back of her head.

Sister Julia hastened into the kitchen to get a sandwich, a cup of hot tea and an apple. When Danny had duly dispatched these, Sister bundled him up in his coat and sent him home with these words: "Don't worry, Danny. Jesus is very much pleased with you now. And remember, He always gives us more than we give Him. Goodnight and pleasant dreams!"

During Mass on Christmas morning Danny was in the seventh heaven. There were hundreds and hundreds (so Danny thought) of ferns and flowers and candles on the altar; big Christmas trees on both sides, with electric lights and pretty red, green and yellow balls and bright, shiny stuff on all the branches. But best of all was the new Christmas Crib with high mountains and tiny houses all lit up, and in the very middle a little stable with Mary and Joseph, and the Baby Jesus lying in a manger, and white, woolly lambs lying peacefully around on real straw. Oh, it was all so beautiful; and he, Danny, had helped to buy it for Jesus. The joy of it all filled his soul. Then the altar bell rang and Danny bowed his head. At Communion time he went up to the altar to receive the Baby Jesus into his heart. Never before had Danny felt so happy.

An hour later Danny was sitting alone in the little room he called home. Uncle John was away enjoying himself, but Danny did not care. Pictures of the altar, the many flowers and candles and the lovely Christmas Crib still floated before his eyes. After Mass he had stayed and looked and prayed, and had hardly been able to tear himself away. Why, he had not even yet gone over to wish Ray and his mother and father a "Merry Christmas!" He just could not stop thinking of that splendid Christmas Crib; the Christmas Crib he had helped to buy for Baby Jesus.

Danny was aroused from his reverie by a gentle knock at the door. On opening it he was both surprised and embarrassed to see a tall, kind-faced white lady standing there.

"Are you Daniel Wilson?" the lady inquired.

"Y-yes'm," stuttered Danny, a bit frightened. (Continued on page 238)



With our SVD Fathers on the Colored Missions

Better Relations

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Father Arthur Haines, S.V.D., in charge of the St. Nicholas' team, says: "This little mixed league of ours of North St. Louis, composed of three white teams and two colored teams, has done a lot of good, bringing about better interracial understanding wherever the boys have played, whether in the white or colored districts."

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A little later Father went to St. Joseph's Church, Tuskegee, Ala., for special services over the week end. Father Leo Farragher, S.S.J., the pastor, is really doing things there in a big way.

During the first week in October, Father Howard was back in New Orleans again, preaching one mission to the adults and another to the children in the rapidly growing St. Raymond's Parish, of which Father Francis Tighe, S.S.J., is the pastor.

As the first bleak days of November were coming around the corner Father wandered out into the rural districts of Louisiana to give a week's mission for Father John Meskill, S.S.J., at St. Augustine's Church in New Roads, La. How one priest alone can take care of such a big and scattered country parish of almost 1,800 souls is a tribute to the spiritual heroism of our Catholic missionaries.

After this strenuous workout, Father returned to the quiet of the Seminary to await with patience the coming (so he hoped) of two Thanksgiving Days — the one the President's, and the other the people's.



FROM OUR BOYS IN SERVICE



We invite men and women in the Armed Forces to write to us. Your letters will be published on this page for the benefit of the folks at home.—ED.

Dear Father: — After completing four weeks of Military Police training at Barksdale Field, Louisiana, and receiving my diploma from the school, I was returned here to Hunter Field. While taking my training there in Louisiana I was able to attend Mass regularly at Our Lady of the Blessed Sacrament Church in Shreveport.

Father Vincent Smith, S.V.D., who recently made a tour of USO Clubs in the South, said Mass at St. Mary's Church in Savannah, Ga., and also visited our base out here.

I was confirmed by the Bishop on October 1.

Asking for your prayers, I am, respectfully yours,

*Pvt. James Potts
Military Police
Hunter Field, Ga.*

* * *

Dear Father: — In writing this letter I shall give an account of how we generally spend our Sundays over here, in reply to a letter from a resident of Atlanta, Ga., who wrote to me. As much as I would like to send a personal reply, I find that I cannot do so at this time. Therefore this will have to do.

On Sundays the first call is at 7:30 A.M., with mess (breakfast) at 7:45. But long before our official Army day begins, a group of us Catholic boys attend early Mass said by the Chaplain at 5:30 A.M.

After breakfast we put our quarters in order and stand Arms' Inspection which lasts an hour. This is followed by Area Inspection by the Regimental Commander. Well, this accounts for most of the morning.

After lunch there is nothing special planned, so many get some sleep. Then someone may suggest a ball game, and plans will get under way immediately.

Some will go to the beach for a swim and a sunbath. Others will be reading or writing to their folks at home, and others will be found studying their Bibles.

Last, but not least, of course, we have night Services. So even though we cannot spend our Sundays with our families and friends, you will agree that they are not so badly spent.

I spend my spare time reading and writing. Letters from home give me the latest news, something to keep me thinking of the future, and the pleasure of answering them. All of us are in good health, and looking forward to the day of reunion with our loved ones.

Please permit me to address the last part of this letter to all the mothers of us boys over here:

Mother, the sons you so proudly sent to serve their country — the land we all love — may be stationed at home or far overseas, but regardless of where we are, Mother, you may rest assured that the principles which you so lovingly taught us will forever be our ideals.

Just the thought of you and your never-ending love and affection for us, Mother, is like a shining light, and from the recess of our hearts, where your saintly and loving care planted it many years ago, it comes forth in our darkest moment to light our path. Every son here can bear witness that the memory of those loving years with you is something that shall never be destroyed.

Every day shortens our task, Mother, but we pray right on for the restoration of peace to our suffering world. May our God and yours grant you peace of heart and mind, and also grant to us who serve our country the will and strength to endure to the end for God and country.

With all hopes that this finds you well and happy, I am, yours in Christ,

*Pvt. Herbert L. Tate
APO 929 C/o Postmaster
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*Pvt. Herbert L. Tate
APO 929 C/o Postmaster
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CHILDREN'S CORNER



My dear Boys and Girls:

Once upon a time there was a little boy named Joe. Now Joe's mother and father had quite a bit of money, and almost anything little Joe asked for he would get, and lots more besides. Well, just before Christmas one year Joe went around telling all his playmates that he was going to get a pony for Christmas and asking them what they were going to get. Now some of Joe's playmates were poor, and they said that they would be glad if they could get a soldier-suit, or a ball and bat, or even a box of games.

"Oh, that's too bad," laughed Joe. "I wouldn't be satisfied with just that. I am going to get all those things and a *real live pony* besides! Now, don't you wish that *you* could get a pony?" And so Joe made fun of his poorer playmates and boasted about the pony that he was going to get.

When Christmas morning came Joe quickly ran downstairs to see the gifts Santa Claus had brought him. There were a drum and a gun and a football. There were wooden soldiers and a pair of skates and a scooter. There were a carpenter's tool set and a fire engine and an electric train; and there were lots and lots of nuts and apples and oranges and candy. BUT there was *no pony*! Joe looked all around the room, then out in the front yard and in the back yard. No, Santa Claus had not brought him the pony he had asked for. Joe burst into tears; he was not satisfied with all these other good things scat-

tered around on the floor under the Christmas tree. He had been expecting a pony, but he didn't get one. His whole Christmas was spoiled.

Now, I hope that no one of you, dear Readers, is like little Joe. *First*, it is not kind to make fun of other children just because they will not get as much for Christmas as you will. *Second*, no matter what you get for Christmas, always be grateful and THANK the one who gives it to you. *Third*, and *most important* of all, do not forget the real meaning of Christmas. Christmas is not just a day for giving and receiving gifts; it is the Birthday of the Baby Jesus, the day on which He came down upon this earth because He loved us and still loves us, each and every one. So if we want to celebrate Christmas in the right way, we will go to church for Mass the first thing on Christmas morning and there let Jesus be born again into our hearts through Holy Communion.

WHAT DOES YOUR NAME MEAN?

Last month I told you the meaning of the names "Samuel," "Sam," "Sammy," "Sophia," "Sophie," "Sophy," "Walter," "Walt," "Wally," "Wat," "Viola," "Violet," "Violette," "Vi," "Herman," "Armand," "Adela" and "Adele." Now here are some more names with 1) their meanings, 2) some Saints bearing these names, and 3) the feast days of these Saints. Maybe you will find your name among them this time.

Albert (Al, Bert)
is a Teutonic name meaning "illustrious," "nobly bright," "famous."

ST. AUGUSTINE'S MESSENGER

Nov. 15 — ST. ALBERT THE GREAT, a very learned German Dominican priest (later Bishop of Ratisbon); teacher of St. Thomas Aquinas.

Adalbert, Adelbert

have the same meaning as Albert.

Apr. 23 — ST. ADALBERT, Bishop of Prague and Gnesen, a Bohemian martyr of the Benedictine Order.

June 25 — ST. ADELBERT, a British confessor who preached the Gospel in Holland.

Alberta, Albertina, Albertine

are feminine forms of Albert and have the same meaning.

Mar. 11 — ST. ALBERTA, French virgin and martyr.

Terence, Terentius (Terry)

Latin name meaning "tender."

Apr. 10 — ST. TERENCE, African martyr.

Teresa, Theresa, Therese (Tess, Tessie)

from the Greek word meaning "one who carries ears of corn," "a harvester."

Oct. 15 — ST. TERESA OF AVILA, Spanish Carmelite nun who established 32 convents.

Oct. 3 — ST. TERESA (THERESE) OF THE CHILD JESUS, French Carmelite nun and Patroness of the Missions. Also called "The Little Flower of Jesus."

Adolph, Adolphus, Adolf (Dolph, Dolphus)
Teutonic name meaning "noble wolf," "noble hero."

Feb. 11 — ST. ADOLF, German Cistercian monk and Bishop of Osnabruck.

June 3 — BLESSED ADOLPH, African martyr who was burned alive. (One of the 22 Martyrs of Uganda).

Adelaide, Adele, Adelia, Adeline (Addie)

German name meaning "of noble birth."

Dec. 16 — ST. ADELAIDE, German empress and wife of Otto the Great.

Oct. 20 — ST. ADELINE, French virgin and abbess.

MY MAIL BAG

Dear Father Howard: — I was very happy to receive the MESSENGER so soon after you finished the mission here and went away. I love the little MESSENGER because I enjoy the many nice things in it.

I have been trying to get to daily Mass early as often as I can. My mother also, but she can't go every morning because she has so much to do.

My daddy and mother, also little sister and brother, join me in sending you their best wishes. May God bless you and help you to continue your good work. You have helped me to try and stay good always. With love,

Joseph Slater, 6th Grade
1412 Milton Street
New Orleans, La.

I am happy to know that you are trying to go to Mass every morning, Joseph. There is no better way to begin the day than by spending the very first part of it in giving praise and honor to God. Thanks to your daddy and mother, also little sister and brother and yourself, for the good wishes. If I have helped you to "try and stay good always" that is reward enough for me. Write again.

Dear Father Howard: — I just want to tell you that I enjoyed your mission and thank the dear Lord for sending you here. I also learned a lot from it. My sister and I have been going to Mass every Sunday. When Father Roach was away another priest said Mass. I don't know to what order he belongs, but he was dressed something like Blessed Martin. He wore a habit like Blessed Martin's, but it was brown. He wore sandals on his feet.

We had a test in school. Sister said I did well in the test. That surprised me, because I didn't think that I could spell those words she gave us.

Father, I've learned to cook. I baked a big white cake today. Everybody admired it. It was delicious, I think.

One day I forgot to say my morning prayers. That night I told the dear Lord I was sorry, and I hope I won't do it again. I



ST. AUGUSTINE'S MESSENGER

pray hard for you. I said three Mysteries of the Rosary at Mass on Sunday. Yours truly in Christ,

Rosa Walker, 7th grade
709 S.E. Fourth Street
Oklahoma City, Okla.

Your prayers are surely appreciated, Rosa; keep them up. That priest who "wore a habit like Blessed Martin's, but it was brown" was a Carmelite Father from the monastery there in Oklahoma City. I am glad that you did well in your school test, and it certainly is pleasant to know you can cook a cake which everybody admires. Maybe the next time I come to Oklahoma City and you cook another "big white cake," maybe I can get close enough to that cake to do something more than just "admire" it! Who knows?

* * *

And now a hearty Christmas greeting to every one of my little boy and girl friends. Let us kneel around the Crib on Christmas morn and pray for each other and for the Colored Missions and for the end of the war. To each and every one of you I say: MERRY CHRISTMAS!

FATHER HOWARD, S.V. D.
Bay Saint Louis, Miss.

The Christmas Magic Lantern

(Continued from page 233)

"Then a Merry Christmas to you!" and the lady, smiling, held out her hand for his. "Do not be afraid," she encouraged, seeing that Danny hung back. "I will not hurt you. I was sent here by someone who likes you very much. The lady turned and called to someone outside: "This is the right place, James. Bring the things in here."

A moment later a chauffeur entered, placed two large packages on the floor and went out again. Danny's eyes opened wide with wonder.

"I was asked to bring these to you," the lady said, smiling sweetly. "They are yours, so open them up."

Danny hesitated a little, but seeing the lady looking so kindly, he moved over to one of the large packages and began tearing off the brown wrapping paper. A thick cardboard box was inside. Danny took off the cover, and his eyes fairly bulged. The box was filled

to the brim with candies, cakes, nuts, popcorn, apples, oranges, figs, raisins and everything. Danny stood with mouth and eyes wide open. Then he turned to the lady.

"You don't mean to tell me dat all dis good stuff is for me myself?"

"Yes, every bit of it," answered the lady, laughing. "Of course, you can not eat it all at one time; but I am sure that you have some friends with whom you will want to share it."

"Yes'm, I sure have; 'speshly li'l Ray, 'cause he don't have much fun. Lady, I sure thank you, an' I'm gonna 'member you in my prayers." Then suddenly, "But, Lady, who is it dat likes me so much dat dey sent you to bring me all dis good stuff? I sure would like to know."

The lady quickly changed the subject: "The other box is yours also. Are you not going to open that too?"

This time Danny did not wait for a second invitation. In a moment he had the strong cord and heavy wrapping paper off and then — Danny actually jumped for joy at what he saw. There, in the middle of the floor, was the biggest magic lantern Danny had ever seen! Not indeed the one he had admired so much in the shop window, but another one; better, prettier and three times as big, and with SIX boxes of slides. Danny turned triumphantly to his benefactress:

"Now I know Who sent you; now I know! It was de Baby Jesus. Yes'm, de Baby Jesus sent you. Sister Julia said dat He allus gives us more'n we give Him. Jes' cause' I give all my magic lantern money for to help buy Him a Crib, He sent you to bring me dis pow'ful magic lantern, and all dis good stuff. I'm gonna thank Baby Jesus right now, dat's what I'm gonna do." And suiting the action to the word, Danny scrambled to his knees and began to pray as only a grateful child can pray.

The lady silently brushed away a tear and in her heart thanked God that she had been both willing and able to perform this little act of charity for her friend Sister Julia.

Boston's New Archbishop

(Continued from page 225)

founders, Father James Wendel, S.V. D., and Father Matthew Christman, S.V. D., and spurred them to go ahead with the training of colored youths for the priesthood in spite of almost unbelievable difficulties and stubborn opposition from within and without; these words are the driving force today to make St. Augustine's Seminary a success, cost what it may, and be the disappointments ever so many and so great.

The appeal of Archbishop Cushing for the support of a native clergy everywhere has not failed to gain many friends and benefactors among the priests and lay people of Boston. There are already many native priests whose training was made possible by Archbishop Cushing. Mission Bishops call these their "Boston Priests." At present over 300 students in foreign lands are pursuing their studies as proteges of the Propagation of the Faith in Boston. There are also a few major seminarians at St. Augustine's Seminary who have Archbishop Cushing and his Boston mission friends as generous and solicitous benefactors. It is truly touching and heartening how these benefactors are interested in the progress of their proteges and follow them with their prayers until they have reached the Holy Priesthood.

St. Augustine's Seminary and our Southern Province will always be greatly indebted to the kind and generous new Archbishop of Boston. We extend our best wishes to him whom our Holy Father has so signally honored by appointing him to one of the most important Archbish-

oprics in America. Our prayer shall be: May God bless the "Missions' Best Friend" in his new and important office; may God reward him abundantly for the many good works in behalf of all the missions the world over and especially for his aid and encouragement of more native priests everywhere. *Ad multos annos!*

Missions in Mississippi

(Continued from page 222)

Sulphur Springs: Sacred Heart Church and School. Personnel: 2 Fathers, one Trinitarian Brother and 3 Trinitarian Sisters. The school was just built this year and has an enrollment of 35 pupils. The Sisters also conduct a clinic at this mission. The Holy Infant Jesus Mission at Canton, just begun this year, is attended from Sulphur Springs.

Thus we see that, though there is still very, very much to be done, Catholicity is nevertheless making headway in Mississippi. We congratulate the Most Reverend Bishop of Natchez on his double anniversary and on the imposing record of the Colored Missions of his diocese.

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STAMP DEPARTMENT
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Bay Saint Louis, Miss.

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ST. AUGUSTINE'S MESSENGER, Bay Saint Louis, Miss.



"No, I'm not a real soldier!"

says little Captain Terry

"All the real soldiers are busy in the camps or at the front trying to win this war.

"I'm just a make-believe soldier, but I've got a mighty important job — sellin' War Bonds. I heard that some folks've stopped buyin' bonds 'cause they think the war is already won. Well, the **real** soldiers tell me that there's lots more fightin' to be done yet, and they don't want the folks at home to let them down.

"So that's why I come to remind you to

"Help the boys over there to hurry back over here —

BUY MORE BONDS!"

Captain Terry gives some good advice. And now let us add two suggestions:

1. The many big jobs won't last long after the war; and neither will the big money, unless you are wise and invest it in war bonds, or insurance, or savings accounts or property **NOW**.
2. If you want to "lay up treasures for yourself in Heaven," then give to charitable works now while you are able.

One very deserving charitable work is the support of poor students who are preparing for the priesthood. You can help your country and help us, and at the same time help yourself, by taking out one or more bonds (**Series F or G**) in the name of St. Augustine's Seminary.

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